A DESCRIPTION AND EXPLANATION Of 268. Places in JERUSALEM

And in the Suburbs thereof, as it flouriſhed in the time of JESUS CHRIST.

Anſwerable to each of the 268. *Figures* that are in its large, and moſt exact Deſcription in the MAP;

Shewing the ſeveral places of the Acts and Sufferings of *Jeſus Chriſt*, and his *holy Apoſtles*.

As alſo of the *Kings*, *Prophets*, &c.

Very uſeful for the more clear and fuller opening of very many places in the *Prophets* (as alſo in *Joſephus*, and other Hiſtories) eſpecially in the *GOSPELS*, and the *Acts of the Apoſtles*.

Tranſlated by *T.T.* Reviewed, and in many places rectified according to the Holy *SCRIPTURES*, and ſome things further cleared: With Additions of many Scripture proofs.

By *H. Feſſey.*

Imprimatur *Joſeph Caryl.*

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MVSEVM
BRITAN
NICVM

To the sincere lover of the peace of JERUSALEM,

The Translator hereof wisheth increase of knowledge, and an improvement of that Talent here, to Gods glory, and perpetual felicity in the world to come.

Forasmuch as (Noble Reader) Jerusalem, *the City of our God, even upon his holy mountain the joy of the whole earth, and the City of the great King, that fair and most ancient City, by a special Prerogative is by God himselfe beautified above all other Cities, and was therefore the chief, most noble and famous City of the world: Many Travellers and Pilgrims, have at sundry times, both in Maps and Histories, described the same. By the advantage of whose labours therein, now of late years, one* Christian Adrichom, [*Anno* 1585.] *hath performed a most lively description, and in the Latine tongue, enriched with divers Antiquities. The profit that might come hereby to my Country-men of the vulgar sort, both for the better understanding of the story of the Bible, where* Jerusalem, *and the parts thereof are oftentimes mentioned, and also for the ready conceiving of* Josephus his history, *moved me to translate it into the* English *tongue: And the book thus translated, with the charts expressed in natural colours, I have presumed to present unto your view. And because* Act. 17. 11.

the Master-workman in this new plat of old decayed Jerusalem, *hath left behind him some rubbish and relicks of the* Romish *superstition; I have in some measure purged and swept the streets and corners of the same, with the broom of truth, and carrying them out by the Scoure-gate or Dung-gate, have laid them on the Leystall of oblivion* [and as for some that do yet remain, here is now left a purgation, by addition of Annotations.] *My pains herein taken, though not so great, as the laying of* Jerusalems *foundation, or the raising of a chief corner stone, or the squaring and finishing any part of this exquisite plat: yet such it is, as even in the meanest degree of a poor labourer, that doth but sweep the streets, I beseech you to accept as a small mite of my good will. The which I gladly offer, so that that amidst the burdens and snares of your worldly affairs, you beholding this most brave City, adorned with so glorious a Temple, and contemplating the Passion of our Saviour Christ therein, may be delighted and recreated: And further, that viewing this terrestrial City, whose glory is now vanished, you may think still as the Apostle did say,* Non habemus hic manentem civitatem [We have not here an abiding City, *Heb.* 13.14.] *and so aspire to that heavenly* Jerusalem, *garnished, and full stored with all manner of delights, which abideth for ever; Wherein I do most humbly and heartily wish you a most happy residence, after you have performed your short course in this life, in the service of your God, and of your friends and Country, and the general benefit, and comfort of your own soule.*

The

THE PREFACE.

By the Author *Chri. Andric.*

FOrſomuch as the truth of Hiſtory, is the foundation of faith, and of ſpiritual underſtanding (Chriſtian Reader) and the hiſtory of things done, blind, and imperfect, without the knowledge of places, the which knowledge giveth much light, both to the truth of Hiſtory, and alſo to the ſpirituall interpretation thereof; therefore I have thought good to obſerve two things with great diligence in this work. Firſt, that I might portray and ſet forth the true and lively Image of *Jeruſalem*, of all other Cities the moſt glorious and famous throughout the whole world, whereof mention is made in ſacred and in prophane hiſtories, as it flouriſhed in Chriſt his time; and alſo the forme of the Temple (the fame whereof hath been extolled above the heavens, and was worthy of eternal memory) by the ſacred Scriptures, by approved Writers, and by ancient tradition of faithful and truſty men, in a lively plot, or Map, moſt exquiſitly drawn, together with the names, originals, ſcituations, and forms of every place, and the moſt worthy Hiſtories concerning the ſame, with all brevity. Secondly, that I might rightly diſpoſe the places of Chriſt his Paſſion, and repreſent every thing which he ſuffered in every place, even as if they were now done before our eyes, and ſo repreſented, that I might explain it with plainneſs and brevity. For hereby all thoſe things which he ſuffer-

Hieron. Tom. 3. Epiſt. 17. ad Dard.

The ſcope of this Book.

ed for our sakes, will be both more plainly understood, and also more profitably remembred. But peradventure there will be some which will mislike this our endeavour, and the rather because we have many things by tradition of Elders; to whom I answer out of *Hierom*, where he saith, *That Ecclesiastical traditions, which are no hindrance to faith, are so to be kept, as they were delivered by the Ancients.* In the mean time I will not say, that they are too rash, and too too wicked, which will deny that thing, which hath been godly received at all times, and of all men. So many of us therefore as are washed with the bloud of Christ, doe bear his name, and are called Christians, if our faith be answering to our name, and our life, not disagreeing from the truth, hoping to be saved by the merits and grace of Christ our Saviour, let us beleeve that, which incorrupt and reverend Antiquity hath left, let us in no wise depart from those things [which our *Ancestors* have celebrated without any superstition, &] wch by the consent of the whole world, are come even from them to our hands, and with thankfull godlinesse, and godly thankfulness, let us call to minde those places oftentimes, which may put us in remembrance of the Passion of Christ, to which places this Map will lead us, as it were by the hand; and with the eyes of faith, and of our minde, let us look upon the same Sonne of God, and inwardly behold him, who being urged with the great love of our salvation, having finished his last Supper in the Parlour of *Sion*, and being come into the Garden of Olivet, prayed and swet blood, through the anguish and grievous consideration of the imminent afflictions. Immediately he was betrayed by the most wicked *Judas*; he was taken, bound, and thrust for-

Hier. Tom. 1. Epist. 28. ad Lucinium.

[The summe of Christs Passion.]

forward by the *Jews*, even as a Lamb by the Wolves, moſt cruelly amidſt the noiſe of clamors and weapons, and then was lead to the houſe of *Anna* the high Prieſt; There he was ſtricken; from thence hee was drawn to the Pallace of *Caiphas*; in the ſame hee was falſely accuſed, condemned, ſpit upon, blindfolded, buffeted with fiſts, and ſundry wayes all the night ſcorned and afflicted. In the morning he was violently carried through the midſt of the City to the houſe of *Pilate*. From thence he was lead to the Pallace of *Herod*, and accuſed again, deſpiſed of him, mocked, and apparrelled like a fool in a white garment, and brought back again by another way of the City to *Pilate*. There again he was accuſed of many faults, ſtripped, and grievouſly whipped, cloathed with purple, crowned with thorns, diverſly derided, ſpit upon, buffeted with fiſts, and ſtricken with a reed, and being thus miſuſed, was made a gazing ſtock to the people, and adjudged to death. Then he was loaden with a heavy Croſſe, and in the ſight of all the people, with grievous and bloody ſteps he was drawn, punched, and urged by the furious violence of the ſouldiers, through a great part of the City, and by the gate of Judgement out of the City, by a hard and ſtony way, even unto mount *Calvary*. And being come thither he was ſtripped again, and being both faint and weary, was refreſhed with gall inſtead of drinke; and about high-noon he was faſtened to the Croſſe, and ſo lifted up on high; and hanging on the croſſe by the ſpace of three hours, was derided with taunts and reproachful words; being thirſty, they gave him vineger to drink. Finally, he which could ſave the world with one drop of his blood, would needs beſtow upon us by the five rivers

of his wounds, his life, with all his blood. A figure hereof was that Brazen-ſerpent, which *Moſes* cauſed to be exalted in the wilderneſs. To this ſpectacle alſo our heavenly Father calleth every faithful ſoul, *Come forth* (ſaith he) *ye daughters of Sion, and ſee King Solomon*; Nay one far greater then *Solomon*. In like manner Chriſt hanging on the Croſſe cryeth out, *O all ye which paſſe by the way, behold, and ſee, if there be any ſorrow and grief like mine.*

Num. 21. 9. Joh. 3. 14

Cant. 3. 11.

Lam. of Ier. 1. 12

And not only to the conſideration and meditation of theſe things, but alſo to the imitation, God in the holy Scripture exhorteth us in theſe words (ſpiritually interpreted) ſaying, *Look, and make all things according to the example or faſhion which was ſhewed thee in the Mount.* For all the precepts of life, which our Saviour taught all the time of his preaching, as well by word, as by example, the ſame he expreſſed in himſelf in one day of his paſſion; wherefore if we would follow Chriſt, not only in word, but alſo in work; we may, by his lively crucifying on mount *Calvary*, as it were out of a golden book, intituled with the noble title of Three moſt principal languages, written with the quils of the ſpear, of the nails, of the thorns, and of the whips, in the moſt pure parchment of the Immaculate Lamb, and with the purple blood of the ſame, both learned and unlearned, learn eaſily and briefly perfect Theology, the moſt wholeſome remedies of Phyſicke, the full knowledge of Law, and of Juſtice, the ſcience of liberal Arts, of true humility, of obedience, of piety, of charity, of patience; finally of all manner of vertues, and of things moſt perfect; and may alſo be inflamed and drawn to love and follow Chriſt. Thus the bleſſed Virgin, ſtanding neer to the Croſs of Chriſt, did not

Exod 25. 40. Heb. 8. 5.

The beſt book is Chriſts pattern.

Latine, Greek, and Hebrew. Joh. 19. 20.

not onely with bodily eyes, but also in heart, through faith (which wavered not in her) behold the wounds of her Son, and seriously thinking thereon, was so comforted, that now (as *Ambrose* saith) she was prepared also to dye for the good of mankinde. So S. *John* both seeing the side of Christ opened with a spear, blond with water coming forth of the same, and so giving testimony thereunto, did by the meditation thereof so greatly profit, that at the last he became a most perfect divine, and a soaring Eagle to behold the most holy, *and blessed God the Father in the Son.* So the Theef, when he saw and heard Christ Jesus crucified, incontinently turned unto Christ, and confessing him, he made the punishment of murder, Martyrdome, and changed the Crois for Paradise. So also the *Centurion* by this spectacle, received so great strength of faith, that under the Crois he was made a famous Confessor of Christ; and further (as *Chrysostome* saith) was afterward crowned with *Martyrdome*: Moreover *Thomas* beholding and touching the wounds of Christ crucified, was so illuminated with faith, that he plainly and openly professed Christ, to be both his Lord, and his God.

Ambros. in Luc. cap. 23. Iohn 19. Luk. 23. *Hier. Tom. 1. Epist. 13. ad Paulinum.* Mar. 15. *Chrys. in Mat. 27.* Iohn 20. 27, 28

This being so, and love procuring love, even as the Loadstone draweth Iron; who is he, I pray you, whom so vehement love of Christ, nay rather a heat and flame will not affect, kindle, and set on fire? Who is he, when at the death of Christ all creatures doe suffer with him, the Sun darkned, the vail of the Temple rent in sunder, the earth quaking, Rockes breaking, graves opening, and the dead arising; Who, and what is hee (I say) that will not wonder, and that will not bee abashed? Onely *Adams* chil-

Mat. 27. 45. 52.

children, for whose cause he dyed, are not moved with this so great a benefit.

The Adamant, that most hard stone, is mollified with the blood of a Goat; Iron with the heat of fire
Heb.8.10. is made soft; but the hearts of Christians, more hard then Adamant or Iron, are not mollified with the blood and fire of Christ, but do crucifie a fresh unto themselves the Son of God, and do tread under their feet the bloud of the Testament.

What I pray you can be more beseeming, more meet, more just, and more profitable for us, then to love again him that so loveth us; and imitate him whom we love? For if any thing herein seem hard, if any thing grievous, that thing, love (the sweet yoke of
1 Joh.5.3. the Lord) maketh light and easie; for all labour is light, to him that loveth, according to that notable
Greg. Epist. sentence of that ancient *Gregory*, *Nihil adeo grave est, quod non aequanimiter toleretur, si Christi passio ad memoriam reducatur.* There is nothing so heavy and burthensome, but the same is willingly born, if so be the Passion of Christ be remembred.

For we will indure all things with patience as light
Heb.12.2,3. and easie, if we call to minde what hard words, harder stripes, and most hard pains and afflictions he suffered for us, whose head was crowned with thorns, his eyes blind-folded, his ears filled with reproaches, his mouth with gall and vineger, his face polluted with spitting, his cheeks bruised with buffeting, his knees shaking, his shoulders laden with the Cross, his heart replenished with sorrow, his body torn with whips, his members racked, his hands and feet bored; to be briefe, from the crown of the head, to the soals of the foot, he sustained an innumerable sort of wounds and sor-

rows

rows. Wherefore as the waters of *Mara*, being sometimes bitter, were made sweet by *Moses*, at what time he cast wood into them; even so all our tribulation, if we patiently indure the Crosse of Christ, will waxe sweet, and the gall thereof will turn into honey. For by the meditations of these afflictions of our Saviour, faith is illuminated, hope strengthned, charity inflamed, and all vertue increased. Wherefore holy *Augustine*, a light of the Church, no lesse truly then godly, provoking us by very forceable words thereunto, saith thus, *Behold the wounds of him that hangeth, the blood of him that dyeth, the price of the redeemer, the scars of him that riseth; His head bowth to kisse thee, his heart is opened to love thee, his armes stretched abroad to imbrace thee, his whole body set forth to redeem thee. Consider what, and how great these things be, weigh them in the ballance of your hearts, that hee may bee wholy fastened in your hearts, who for us was wholly fastened on the Crosse.* Thus far *Augustine*. So that it is not enough to meditate of these things once, but it is profitable to thinke upon them often, yea the oftner, the more they avail and profit. In the wholesome contemplation of whose Passion, although we profit much, yet we shall never attain to the perfect knowledge thereof, but there will remain still somewhat that we may seek for, the full knowledge whereof is reserved to our heavenly Country. In the mean time, let us contemplate in these things day and night; in these things let us recreate and busie our selves. In these let us watch, in these let us sleep, yea to dye in the meditation of these things, is most Christian, and available to everlasting salvation.

Exod. 15. 25.

Augus. in lib. de virginitate.

Places

Places of holy Scripture to the praiſe of *Jeruſalem.*

[Pſal.48.2. *Beautiful for ſcituation the joy of the whole earth is Mount Zion, in the ſides of the North, it is the City of the great King.*]

Lam.11.15. *Is this the City of perfect beauty, the joy of the whole earth.*

Ezech.5.5. *This is* Jeruſalem, *I have ſet it in the midſt of the Nations and Countries, that are round about her.*

2 Cor.7.12. *I have choſen this place for my ſelfe, to be a houſe of ſacrifice.*

Iſa.2.3. Mich.4.2. *The Law ſhall go forth of* Zion, *and the word of the Lord from* Jeruſalem.

Apoc.21.9. *I ſaw the holy City,* New Jeruſalem, *come down from God out of Heaven prepared as a bride trimmed for her husband.*

To theſe agreeth *Tobit* 13.v.9,10.18. O Jeruſalem *the holy City, many Nations, ſhall come from far to the name of the Lord God, with gifts in their hands, even gifts to the King of heaven; all Generations ſhall praiſe thee, and give ſigns of joy. Curſed are all they which hate thee, but bleſſed are they for ever which love thee. Rejoyce and be glad for the children of the juſt, for they ſhall be gathered, and ſhall bleſſe the Lord for the juſt. Bleſſed are they which love thee, for they ſhall rejoyce in thy peace. Bleſſed are they which have been ſorrowful for all thy ſcourges; for they ſhall rejoyce for thee, when they ſhall ſee all thy glory, and ſhall rejoyce for ever. Let my ſoul bleſſe God the great King; for* Jeruſalem *ſhall be built up with Saphires and Emeraulds, and thy walls with precious ſtones, and thy Towers, and thy Bulwarks with pure gold. And the ſtreets of* Jeruſalem *ſhall bee paved with Beril, and Carbuncle, and ſtones of Ophir. And all her ſtreets ſhall ſay, Hallelujah, and they ſhall praiſe him ſaying, Bleſſed be God which hath exalted it for ever.*

SEVEN

SEVEN

GENERAL RULES

For Expounding Scriptures that ſpeak of Chriſts coming, and Kingdom, and Judging, and of deſtroying *Babylon*; and of the calling of the *Jews*, and *Iſrael*.

I. AS *the Truth of God is fulfilled, both by the outward work, by which he appears in the World, and by the ſecret Myſtery by which he reveals himſelf in, and to the Spirits of his Saints,* (*which two anſwer one another*:) *So in the Teſtimony of the Scripture, there is frequently, not onely the* Hiſtory *in the Letter, but a* Spiritual Myſtery *in the ſenſe thereof, as is clear in that of* Hagar *and* Sarah, Gal.4. *And of the Rock and Manna, and of* Melchiſedech, *&c.* 1 Cor.10.3,4. Heb.7. 1,2.

II. *In all Scriptural Interpretations, the Analogy of Faith is to be reſpected,* Rom.12. 5. *That is, Undeniable principles of Truth clearly held out in other Scriptures, which have a ſpecial proportion to the place which is to be interpreted, according to which, the ſenſe thereof muſt needs be.*

III. *And hence, as Chriſts coming and judging imply ſometimes ſome ſpecial manifeſtation of him, and ſometimes his perſonal coming at his Incarnation, or that ſecond coming that ſhall be at the reſtoring of all things,* (Heb.9. 28. Acts 3. 19,20,21. *with* Rom.11.26. *and* Iſa.59.29. *So ſome of ſuch Prophecies are appliable to both his comings, and to ſeveral times of his manifeſtation,* Mal.3. 1,2,6. Matth. 16.20. *with*

Mark 9. 1, 2. Joh. 6. 18. Zach. 14. 1, 4. Psal. 97. 98, last verses.

IV. *As there is* Babylon *and* Egypt *Mystical, as well as Literal,* (Revel. 17. 4. & 11. 8.) *So some Propheſies* (*as* Psal. 137. Jer. 50. & 51.) *ſeem appliable to the ſin and ruine of both thoſe* Babylons.

V. *As there are* Jews *and* Iſrael, *ſeed of* Abraham, *as well ſpiritual as natural,* Rom. 2. 3 laſt verſes, Gal. 6. 17. Rom 9. 6. *So ſome Propheſies of* Iſraels *ſins, puniſhments, and merciful reſtorings, are applyable to both* Zion *and* Jeruſalem, Gal. 4. ult. Iſa. 54. *with* Iſa. 51. 52. & 53 chapters.

VI. *As both of Natural and Spiritual* Iſrael, *there was a* First-fruits *to God in the Apoſtles days; and there is a* Harveſt *that is to come* (Rom. 11. 16. Jam. 1. 18. Revel. 14. 4.) *So ſome Propheſies of glorious Bleſſings are applyable to both times, and are fulfilled already to the* First-fruits, *in a leſs degree, that are to be fulfilled at the* Harveſt *plenteouſly, and very glorieuſly,* Rom. 15. 4. 2 Tim. 3. 16. 2 Cor. 5. 17, 18. *from* Iſa. 43. 18, 19. *with* Revel. 21. 1, 5. Jer. 31. 31. *with* Heb. 8. 8. *and* 1 Cor. 11. 25. *and* Rom. 11. 12, 15, 26, 27. Luke 1. 31, 32. Hoſ. 3. 4 5. Ezek. 37. 24, 28.

VII. *All Holy Scriptures (and therefore all thoſe Scriptures that foretel the calling of the* Jews, *the fall of* Babylon *and* Antichriſt, *and the comings of Chriſt) are inſpired of God, and are profitable in all Ages for Inſtruction, for Conviction, for Reformation, and for leading on in Righteouſneſs,* 2 Tim. 3. 16. Rom. 15. 4 1 Cor. 10. 6, 11.

A Preparation to a more full Explanation of the Embleme † of the Lyon Couchant, over the Earths Globe, under Two Crowns, become one, &c. By Seven Propoſitions.

† Page 4.

I. ALL the Poſterity of *Jacobs* Twelve Sons, are often called *Iſrael*: The Judges, *Saul*, *David*, and *Solomon*, ruled over all; they then being but *one Kingdom*.

2 Sam. 5. 5. 1 King 11. 26, 42.

2. Under

2. Under *Rehoboam*, *Salomons* Son, *Ten Tribes* rent from him under *Jeroboam* (who was of *Ephraim*, which was the greateſt of the *Ten Tribes*.) Thus the Kings that ſucceeded *Jeroboam* were called Kings of *Iſrael*, and reigned (for moſt part) in *Samaria*, and that people are oft called *Ephraim*, from the principal Tribe: The ſucceſſors of *Davids* ſeed, were called Kings of *Judah*, and they reigned in *Jeruſalem*. 1 Kings 12.20. 2 Chro. 13. 4, 15. Iſa. 7. 1, 9. Hoſ. 5. 13, 14. & 6. 4. & 7. 1, 8, 11.

3. Before *Ezekiels* propheſie, *Iſrael* were carried captive by the *Aſſyrians*, into *Aſſyria*, and *Media*, and other Eaſtern Countreys, 2 *Kings* 17.6. with *Ezek.* 1.2. & 40.1.

4. In *Ezekiels* days, *Judah* was captived by the *Chaldeans*, or *Babylonians*, for ſeventy yeers, *Jer.* 25.11. and then returned from their captivity, *Dan.* 9. 1, 23, 24. *Ezra* 1. 1, 2, 3.

5. *Babylon* being vanquiſhed by *Medes* and *Perſians*, and theſe by the *Grecians* under *Alexander* (whoſe Kingdom was divided amongſt his four Grand Captains, of which, the South and North obtained all at the laſt.) The *Grecians* were vanquiſhed by the *Romans* above forty yeers before Chriſts Nativity.

6. Hence after the *Jews* returned from the captivity of *Babylon*, (that *Head of Gold*, in *Daniels* Image;) they remained (as in captivity) under the *Medes* and *Perſians*, (the *Breſt and Arms of Silver*.) *Nehe.* 9. 32, 36, 37. And then under the *Grecians* (that *Belly and Thighs of Braſs*:) and laſtly, under the *Romans*, [thoſe *Legs of Iron* (the Eaſtern and Weſtern Empires,) *and Feet of Iron and Clay*,] which end in *Ten Toes*, ſo in *Ten Kings*, *Revel.* 17. 12, 13. Dan. 2. 32, 33, 38. to 46.

7. Under this laſt (and longeſt) captivity, they are (and ſo they account of it) ſtill, unto this day. From this Fourth Monarchy that captived them, they ſhall ſhortly be reſtored by *Jeſus* the *Meſſias*, who will deſtroy all their enemies, and will ſet up the Fift Monarchy, that is held forth in the *Emblem*, which ſhall never be deſtroyed; but it ſhall break in pieces and conſume all theſe Kingdoms, and it (as a Mountain) ſhall ſtand for ever, *Dan.* 2. 34, 45.

The Explanation it ſelf, according to the Letters A B C D E F G H I that are in the Embleme, at the top of the Map of *Jeruſalem*.

A B. C

Ezek. 37. 15, 16, 17, 19, 21, 22. A

B

C

Two Sticks; (A) for *Judah*; (B) for *Iſrael*; *Theſe two Kingdoms*, (C) *ſhall become one Kingdom under Chriſt*, as in *Ezek.* 37. 15, 16, 17. *The word of the Lord came unto me, ſaying, Son of man, Take thee one ſtick, and write upon it; For* Judah, *and for the children of* Iſrael *his companions. Then take another ſtick, and write upon it, For* Joſeph *the ſtick of* Ephraim (Joſephs *ſon*) *and for all the houſe of* Iſrael *his companions. And joyn them one to another into one ſtick, and they ſhall become one in thine hand.* Verſ. 19. *I will put* Iſraels *ſtick with the ſtick of* Judah, *they ſhall be one in mine hand.* Verſ. 21. *And ſay unto them, Thus ſaith the Lord* Jehovah, *Behold, I will take the children of* Iſrael *from among the Heathen whether they be gone, and will gather them on every ſide, and bring them into their own Land. And I will make them one Nation in the Land; and they ſhall not be divided into two Kingdoms any more at all:* Verſ. 23. *Nor ſhall they defile themſelves any more with Idols.* Verſ. 24. *And* David *my ſervant ſhall be King over them, and they ſhall all have one Shepherd.* Verſ. 25. *For ever.*

D

This is meant of the Reign of Chriſt, who is called *The Lyon of the Tribe of* Judah, *the Root of* David, (*Revel.* 5. 5.) Of whom *Jacob* foretold, ſaying, Judah *is a Lyons whelp; he couched as a Lyon, and as an old Lyon; who ſhall rouſe him up?* Gen 49. 9.

E

He is called a Rod out of the ſtem of Jeſſei, *and a Branch growing out of his root,* Iſa. 11. 1.

F

G

Alſo a Star out of Jacob, *and a Scepter that ſhould riſe out of* Iſrael; *who ſhall ſmite thorow the corners of* Moab (typing Antichriſt)

Antichrist) *and shall unwind all the children of* Sheth, (that is, All Nations; For all came of *Noah*, and he of *Adam*, *Sheth*, *Ænosh*, &c.) Numb. 24.17. *He shall strike thorow Kings: He shall wound the head over many Countreys* (Antichrist.) Psal. 110. 5,6. Revel. 19.15,20. *He shall break in pieces the Oppressor. All Kings shall worship him, all Nations shall serve him; Men shall be blessed in him.* Psal. 72. 4,11,17. *Yea all Nations, all the Families of the Earth, even to the ends of the Earth, shall be blessed in him, and shall call him blessed.* Gen 22.18. & 28,14. Acts 3.25. Psal. 2.8. & 67.4,7. *All*, that is, The generality of those that survive, after the great slaughters that shall be in the Earth; many of each of those seventy Families of *Noah*, that became of seventy Languages, *Gen.* 10. 1, 5, 31. & 11. 1, 9. *Zach.* 13. 8, 9. *Psal.* 46. 8, 9. *Mal.* 4. 1, 2, 3. *Zeph.* 3. 8. *Isa.* 24. 3, 18, 21. & 26. 21. & 27. 1, 7. & 34. 6. *Then shall all worship the Lord, with one consent*, Zeph. 3. 9. *Then swords shall be turned into ploughshares, and wars shall all cease*, Micah 4. 3. Isa. 2. 4. Psal. 46. 9. *Then* Jerusalem *shall have peace, and be the praise of the Earth*, Psal. 128. 5. Isa. 62. 7. *And both it, and all Cities shall be without walls*, Ezek. 38. 11. Num. 24. 17.

Then the great Dragon, the old Serpent, called the Devil, and Satan, which deceiveth the whole world, shall be bruised under the feet of his people, and shall be cast out, Rom. 16. 20. (Revel. 12. 9.) *That he may deceive the Nations no more, till a thousand yeers shall be fulfilled; and after that, he must be loosed a little season*, Revel. 20. 1, 2, 3. *And the Martyrs; or* Witnesses *of Christ against Antichristianism, being raised, shall reign with Christ those thousand yeers. But the rest of the dead live not again, until those thousand years shall be finished, that is, the first Resurrection. Blessed and holy are all such unto days of eternity*, Rev 4. 5, 6. See that place.

The Spirit, and the Bride say, Come; and let him that heareth say, Come. He that testifieth these things, saith, Surely, I come quickly; Amen, Even so, come Lord Jesus.

An Explanation of the Authors names that are abbreviated in the Margent of this Book; for help to the weak.

Breid. Julii 12.	*Breidenbach*, on *July* 12.	*Saligniac, Tome* 6. *&c.*	*Saligniac. Tom.* 6. *&c.*
Broc. Itin.	*Brocard* his *Itinerary* or *Journal.*	*Will. Tyrens* 8th Book of the *Holy War.*	*Will. Tyr. lib.* 8. *Bel. 5 ac.*
Euseb Eccles. hist.	*Eusebius Ecclesiast. History.*	*Joseph.* 15 Book of *Antiquities*, 14 Chapter, and of the *Jews Wars*, 6 Book, 6 Chap. *&c.*	*Joseph.* 15 *Ant:* 14. 6. *Bel.* 6.
Ferom. Tom 1.	*Ferom, Tome* 1.		
Jacob. Vitr.	*Jacobus Vitriac.*		
Pas. Die 197.	*Pasch* on 197 day, *&c.*		

The other Abbreviations are more easie; of which, and of all these, you may see more fully at the end of the Book, after *Number* 268. at Sect. 10. Sect. 6. & 23. Sect. 4. & 14. 15, 16. *&c.*

The Reasons why some Traditions of Reliques are forborn in the Translation; and why some are published.

IT is to be granted, that this *Breidenbach, Brocard, Pasch, Saligniac,* (as also *Tyren*) were *Roman* Catholicks, and that they desired the promoting of their Religion; a great part whereof, is, in visiting of Saints *Reliques*; and they received from their Ancestors many *Traditions*, which they respect and uphold as much, as, yea, more then the *Word of God* it self.

Hence several such *Passages* that were in the *Latin*, are left out by the *Translator*; as that of *Veronica's* Neckerchere, † *Numb.* 42. and of *Pelagia's* House: So also this about *Helen's finding the Cross, by the wonderful smell or odor of the Spices and Ointments, which the Earth sent forth: By which miracle, that venerable*

† Or Section 42. of the Book.

Empress

Empress was confirmed, say those Popish Authors (in *Number* 240.) Which argues, That the Women anointed Christs Body with that precious Ointment or Odors upon the Cross: *For that anointing of Christs feet, was six or seven days before Christs death*, Joh. 12. 1,2. Whereas the *Scriptures* shew most plainly, That the Women bought not those Spices for Ointments and Odors to Christs Body, until Christ was taken from the Cross, and buried: Which Odors they brought, not to the empty Cross, but to the Garden where Christ was buried, some way distant from the Cross; and there they would have anointed him, but did not, because Christ was risen before they came, *Luke* 23.53, 56. & 24.1. *Matth.* 27.57. & 28.1,2. *Mark* 16. 1,2,6.

Hence the *Translator* forbears this, and divers of such vain *Traditions*, as tend to make the Word of God of none effect (*Matth.* 15.6,9.) some of them remain, that the *Reader* may know, in what place the *Relick-mongers* will shew such and such things, which never were there; as the *Note* added from *Holy Scriptures*, makes evident. Which *Note* being observed in *love to the truth*, may tend to prevent that dreadful doom of the damnable deceivers and deceived, denounced in 2 *Thes.* 2. 10, 12. *With all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause, God shall send them strong delusions, that they should believe a lie; that they all might be damned, who believed not the truth, but had pleasure in unrighteousness.* I could name one whom I knew, noted for miserable covetousness, when in sickness he prevailed not to be absolved by a *Minister*, was prevailed with by a *Priest* that

that (it seems) absolved him, to visit Saint *Anne* of *Buxtons* Well; which he did, and returned a confirmed *Papist*, by this *lying strong delusion*; which he (poor wretch) believed, *viz. That he was shewed, and saw the very Well it self, into which Saint* Annes *head fell, being cut off by a villain that would have abused her. Her Brother hearing of it, came after Mass was ended, took his sisters head, and put it right upon her neck, and presently she revived. I saw the Well it self, where this was done,* said he.

This warning is premised, That by being *forewarned*, thou maist be *fore-armed* against the poyson of such *Basiliks*, and maist *tread such Serpents under thy feet.* Remembring 2 *Thes.* 2.10. Many things are here truly recorded from *Holy Scriptures*, and *Josephus*, and *Jerom*, and others, cited by those men. *But can any good come out of* Galilee; or shall we receive *truth* from *Papists*? *Answ. Truth* is more precious then *Silver*, or *Gold*, or *Rubies.* Can you be content to take up *Silver*, or *Gold*, or *precious Pearls*, though you espie then on a *Dunghil*, or in the *Kennel*? Then disdain not to own *Truth*, which is far more excellent, whereseoever you can espie it: Onely look up to the *God of all grace*, who hath given us his own Son, to be our *Way*, *Truth*, and *Life*; that he would reveal his Son to us, and in us; that by him we may savingly know, and *love the truth, as it is in Jesus*; and may by his light, discern and abhor every false way. *Try all things* (that are held out for truths) *hold fast that which is good*; (as the noble *Bereans* did, to their souls everlasting benefit, *Acts* 17. 11.) *and abstain from all appearance of evil. And the very God of peace sanctifie you wholly,* 1 *Thes.* 5. 21,22,23. This is the humble request of

Thy souls wel-wishing Friend, *H. Jessey.*

T. N. To the Christian loving Reader, of the Use and Benefit of this Pithy Treatise.

THat Stately place, that Princely bowre,
that Seat of mighty King: Psal 48. 2.
That flower of *Benjamin* his Tribe, Josh. 18. 28.
whose fame through World did ring.
Ennobled with such Royal stiles,
and titles of renown;
And over worldly Cities all
most meet to wear the Crown.
Lo, here presented is to view
in such good currant sort,
As no Pen heretofore perform'd,
or made thereof report.
So that we need not now to run,
or gad from place to place,
In dangers great, through Countreys strange,
to try or know this case.
That brave estate which earst it had,
is now (alas) defac'd.
King *Davids* house, and Temple now 1 Chro. 11. 4, 7.
is quite and clean disgrac'd.
Yet here with Book and Map in hand,
we now may plain behold
The state of each thing, as it was,
in times that were of old.
Where Christ did preach, where Christ did sup,
where Christ did fast and pray,
Where Christ was caught, where Christ was whipt,
where thieves did him betray. Matth. 26. 27.
Where he a precious ransom paid
for man, who had offended;

Where he was Buried, where he Roſe,
and eke where he Aſcended;
Where *Annas* kept his pompous Court,
where *Caiphas* Pallace ſtood;
Where wicked *Pilate* dwelt, that did
condemn moſt guildeſs blood,
This and much more is here diſcourſt
from ſome, that both had read,
And ſeen with eye, the City rare,
that's here deciphered.
This work and pains, as they deſerve,
much thanks and hearty praiſe,
So ſuch their Guerdon well may reap,
of all men in theſe days.
Who like to Candles waſte themſelves,
in giving light to others:
Moe ſuch, God grant to take like care,
to help their Chriſtian Brothers.

A brief Description

and Explanation of Two hundred sixty and eight places of *Jerusalem*, and the Suburbs thereof, as it flourished in the time of CHRIST.

Answerable to the same Figures that are Engraven in the Map thereof.

I.

Jerusalem, the choice City of God, holy and most glorious, built upon the holy Mountains, excelling all the Cities of the World; as well by the loftiness of the Seat, as by the moderation and temperature of the Heavens, and fruitfulness of Soil, was situated in the midst of the whole World, and of *Judea*, as it were in the very Centre and Heart of the Earth; and being as a Queen amongst all other Neighbor Cities, had the preheminence as the Head over the Body, and shined as the Sun above others in sumptuous and glorious Buildings: Having such surpassing excellency,

The Original places from whence this Commentary is taken, and where more is to be read. Psalm 48. 2. & 87. 1, 2, 3. Matth 4. 5. Psal. 74. 27. Ezek. 5. 5.

Joseph. Lib. 5. de Bello Iudaico. cap. 2. Deut. 16. 17. Psal. 48. 2. Lam. 2. 5.

cellency, she was by a certain singular priviledge in time past, the onely place which God had chosen to himself; and was a figure not onely of every faithful mans soul, but also of the Elect Church of Christ Militant upon Earth, and of that blessed Triumphant Church in Heaven. A City of perfect Beauty, the Virgin of the World, the Paragon of all the East, and the joy and rejoycing of the whole Earth.

Gen. 14. 18. Joseph. 7. Antiq. Iud. cap. 7. & 1. 7. Belli Iud. c. 18, 28. Gen. 10. Ioth. 15. 8. Iudg. 1. 19. 2 Sam. 5. 5. 1 Chron. 11. 4, 7.

This City was builded (as some judge) about the year from the Creation of the World, Two thousand twenty and three, in the time of *Abraham*, by *Melchisedec* the King: In Hebrew it was called *Salem*, and in Greek *Solyma*; and it seemeth that he possessed the same Fifty years. The which afterwards the *Jebusites* enjoyed, who sprang from *Jebusi*, the Son of *Canaan*; of whom it was called for a time *Jebus*, and *Jebusaum*, at what time *Joshua* slew the King thereof. And the *Jebusites* held the same, Eight hundred twenty and four years, who trusted so much to the strength of their City, that when King *David* assailed the same, in contempt of him, and of his Army, they placed upon their Walls, the blinde, the halt, and the maimed, saying, That these were sufficient to beat back the Enemy.

Joseph. l. 7. Antiq. cap. 3. Hieron. Tom. 3. de loc. Hebr. lit. I. Euseb. Evang. Prep. l. 9. 1 King. 3. 5, 6, 9, 10, &c. See Number CXXXIV.

But when *David*, through Gods help, enjoyed the City; the *Jebusites* being expulsed, he re-edified the same round, fortified it with a Castle, dwelt therein, and made it the *Metropolitan* City of the whole Province of *Judea*, and the Head of all the Kingdom; and from thenceforth, called it *Jerusalem*, as it were, *Jebusalem* the letter B (to make the better sound) turned into R. [Or rather from *Jireh* and *Salem*, *Gen.* 18. 2, 14. with 2 *Chro.* 3. 1.] Notwithstanding, there are some which write, That it is called *Jerusalem*, of the magnificent Temple which *Solomon* built therein, as it were, *Hieron Solomonis*. For the Greeks call a Temple *Ieru*, *Hieron*. In continuance of time, *Solomon* and other Kings of *Judea*, greatly enlarged the same, and so fortified it with most strong Gates, Towers, Walls, and Trenches, and so adorned it with a Temple, with Pallaces, and with most exquisit Buildings; that among other Cities, it was a miracle of the whole World, and is therefore more honored with silence, then with all that can be said concerning the same. It stood in the Tribe of *Benjamin*, *Josh.* 18. 28. Some borders of it were in

Judah,

Judah, Josh. 15. 8. In this glory and excellency, *Jerusalem* flourished Four hundred seventy and seven years, as if it had been an Earthly Paradise, being in compass round about, Six miles and two hundred and fifty paces. And by the Wall and circuit of the City, there was a Stony Trench or Vault Threescore foot deep, and in bredth Two hundred and fifty, wherein was abiding about One hundred and fifty thousand men. But when the wickedness of the Princes and People, not onely had profaned the Temple, with the abominations of Idols, but also had filled the City even to the full with innocent blood, most cruelly shed; the City together with the Temple, Princes, and people by the just vengeance of God, was by *Nabuchodonozer*, King of *Babylon* (but Gods whip) so utterly overthrown, and desolated Threescore and ten years, that *Sion* was ploughed up like a field, and *Jerusalems* was become as a heap of stones, and the Mountain of the Temple, as it were the height and top of Woods; so as in the mean time (as *Jerom* witnesseth) that neither so much as a Bird, nor a Beast, could flie, or pass through the same.

Iosiph. Con. Appion. lib. 2. Strabo Geographi. l. 16.

2 Kings 16. 24, 25. 2 Chro. 28. 33, 36. Micah 3. Jere. 25. 26, 29. & 52.

Hier. Tom. 3. Trad. Heb. in 2 Chro. 15.

Afterwards the Temple onely being with much a do, and very hardly builded, wanting Gates, Towers, and Walls, was inhabited again by the *Jews* (returning out of the captivity of *Babylon*) Threescore years.

Moreover, within the space of Two and fifty days, *Nehemiah* inclosed it in compass Three miles and seven hundred and fifty paces, with Gates, Towers, and a strong Wall; and afterward, the same being beautified by the *Maccabees*, by *Herod*, and by others very stately, with publick and private Buildings, recovered the former dignity, being very famous and populous by the space of Five hundred four and twenty years; having in it many narrow Streets, by reason of the exceeding number of Houses therein: At what time there, as in a Theatre, Jesus Christ wrought our Salvation; and from thence, as from a Center, the Apostles spread forth the Evangelical Doctrine throughout the World.

2 Edr. 1. 2, 3, 4, 5, 6, 7, &c. Nehe. 1. 2, 3, 4. 1 Mac. 12. 13. & 14. Iosiph. 6. Bel. 61. Iosiph. 1. Bel. 13. &c.

Isa. 2. 4. Micah 4. Acts 2. 17. Mark 16. Psal. 18. Iosiph. 6. Bel. 13. & 7. Bel. 14. 17. & 18.

But *Titus*, Emperor of *Rome*, being brought by the just judgement of God, to take vengeance for the death of Christ, the Thirty and eighth year after his Passion, besieged it round, casting a bank about it; and shut up the *Jews* in the City, as in a

priſon, which came out of every Tribe to celebrate the Feaſt of Paſsover there. Whereupon that City, the wonder of the World, was made a Den of theeves, and a Sepulchre of dead men: For by reaſon of civil murders, famine, peſtilence, and ſword, there periſhed in the ſame Eleven hundred thouſand *Jews*. And as for the City it ſelf, *Titus* did ſo utterly ſubvert it, that men which came unto it, would ſcarce believe that ever it had been inhabited. Nevertheleſs, he left three principal *Herodian* Towers, that is to ſay, *Hippic*, *Mariam*, and *Phaſel*, which were more notable then the reſt, as well for greatneſs, as for beauty; and that part of the Cities Wall, which compaſſed them from the Weſt, unſhaken; to the end, that both it might be a Caſtle for the *Roman* Souldiers, which ſhould be left there for a Garriſon, and alſo to ſhew unto poſterity what manner of City, and how well fortified, the force of the *Romans* had ſubdued. But after threeſcore and five years, the *Jews* rebelling again, *Ælius Adrianus* the Emperor ſlew many thouſands of them, and utterly ſubverted thoſe Towers, with the remainder of the VVall; and commanded the City to be ſtrewed with Salt; whereby it came to paſs according to the propheſie of Chriſt, That there was not left one ſtone of the City upon a ſtone. And building the City again in leſs compaſs, he excluded Mount *Sion*, with the Palace of *Solomon*, and that of the Queen, and the Houſe of the Foreſt of *Libanus*; alſo the Gate of the North corner, and the Tents of the *Aſſyrians*; and all the North part, even to the Dung Gate, and to the Gate of *Ephraim*: But the Mount of *Calvary*, and the Sepulchre of the Lord, which were aforetime without the Walls, he incloſed with the North Walls of the City; and ſet the Picture of a Sowe cut in Marble upon the forefront of that Gate, by which men go to *Bethleem*; thereby giving to underſtand, That the *Jews* ſubject to that Law of Swines fleſh, were under the power of the *Romans*; whom by an Edict he forbad never more to enter into that City, or look into the ſame from the top of any higher place, and from thence forth commanded it to be called *Ælia Capitolia*, after his own name. But after this, being inhabited of the Chriſtians, and dignified with a Patriarchal Seat, receiving again in continuance of time, the name of *Jeruſalem*, flouriſhed five hundred years in Chriſtian Religion.

Luke 19. 41.

Euſeb. in Chro. & Hiſt. Eccleſ. l. 4. c. 6.

Hier. in loc. Act. Apoſt. lib. H.

Niceph. 3. Hiſt. Eccleſ. 14.

Brocard. in Deſcrip. locorum terræ ſanctæ, itinere 6.

Will. Tyr. Hiſt. Bel. Sacri. lib. 24. c. 12.

Jacob. Vitriac. c. 55.

And

And in the year after the Birth of Christ, Six hundred thirty and six, it was taken by the *Saracens* which reigned in *Egypt*, and so possessed Four hundred threescore and three years. *Onuphr.* in Chro. Eccles.

After this, in the year of Christ One thousand ninety and nine, the City *Jerusalem* was recovered by the Christians, having for their Captain *Godfrey* of *Bullion*, who was the first that entred upon the Wall of the City with great courage and most fierce assault, the *Ides* of *July*, the very same day and hour wherein * Christ died. And so great slaughter was made, throughout all the Streets, Lanes, and corners of the City, that no man could pass but over the dead bodies of the slain: And so exceeding was the effusion of blood, that men went over their shooes in the blood of the dead; insomuch, That the Conquerors themselves were from the sole of the foot, to the crown of the head, imbrued with blood. Who when they enjoyed the City, putting off their Armor, and cleansing themselves from their blood, visited the places of Christs Passion, Resurrection, and Ascension (which the faithful that dwelt in *Jerusalem* shewed unto them) and beheld them with reverence. The eight day after, with one consent, they elected Duke *Godfrey*, and created him the King of *Jerusalem*; but the man being full of godliness and humility, would not be crowned with a Crown of Gold, after the manner of Kings, in the holy City; but contented himself, and reverenced the like Crown of Thorns, with the which, the Emperor of Mankinde was crowned in the same place, when he went to be Crucified for our Salvation. *Wilhelm. Tyrl* Arch. Hist. Bel. Sacri. l. 8. c. 5, 18, 19, 20, 21. & l. 9. c. 1, 2, 9. * So I the Author try this. *Iacob. de Vitri.* hi. c. 20. *B. Salig.* in Epist. ad Joan. a Lotharing. Cardin.

Jerusalem therefore being recovered by the Christians, was so held and enjoyed by them Fourscore and eight years: Afterward, namely in the year One thousand one hundred eighty and seven, the second day of *October*, the Christian Princes (wo and alas) disagreeing among themselves, *Jerusalem* was delivered up to *Saladine* the Soldan of *Egypt*, upon this condition, That it should be lawful for the Christians to depart with bag and baggage; the which *Saladine* held it Three hundred and thirty years. But in the year of our Lord, One thousand five hundred and seventeen, it was invaded by *Selimo*, the Emperor of *Turks*, and is at this day in the same compass of Walls possessed by the *Turks*; who name it *Cusumoharech* or *Codtharich*, that is to say, *Bis.* Hero. Bel. Sacri. cont. l. 1. c. 7. & l. 6. c. 10. *Matth. Palmerius* in Chron. *Mossens* in Chron. *Onuphr.* in Chron.

fay, A Holy City. So that from the first Foundation thereof, unto this present year One thousand five hundred ninety and four, are passed Three thousand five hundred thirty and one years.

The places within the City.

The first part of the City.

II.

Pſal. 2. 6. & 48. 2. Joel 2. 15. & 3. 17. *Joſeph.* 6. Bell. 6. & 19. Antiq. 14. *Niceph.* 8. Hiſt. Eccleſ. 30. *Brocard.* Itiner. 6. *Salig.* Tom. 6. cap. 6. Iſa. 14. & 20. *Bef. Hero.* Bel. Sacri. contin. lib. 1. cap. 8. 2 Sam. 5. 6, 7. 1 Chro. 11 5, 7. & 15. 1.

MOunt *Sion*, which is called *The Mount of the Lord*, and the *Holy Mountain*, is much more higher then other Mountains, and larger; after the fashion of a Theatre, in the form of a half Circle, compaſſing the City on the South part: And being ſet as a Looking-Glaſs on a high place, founded by God upon a firm Rock, on every ſide broken off, had a Plainneſs thereon like to a Town; and being very pleaſant and recreative, it repreſented the excellency and delights of Heaven. Whoſe top the *Jebuſites* firſt of all fortified with a ſtrong Caſtle, and the compaſs thereof with firm and lofty Walls, with Gates, and with Towers: Whom when *David* the King had expulſed, he made the Caſtle and the Walls round about, the Gates and the Towers, much more defenſible, and made the top and plainneſs of the Hill, into Streets and Lanes; and builded there for himſelf, for his Nobles and Worthies, Houſes, and called it *The City of David*; which alſo *Joſephus* calleth *The Higher City*, and *The Holy Part*. The *Maccabees* reedifying the ſame Mountain in compaſs, made it moſt ſtrong with many Walls, and lofty Towers, in ſuch wiſe, as notwithſtanding any force, it was inviſible, onely by Famine it might be ſurprized: Where were many ſtraight and narrow paſſages, and many houſes of Citizens placed.

Pſal. 48. 2. & 87. 1, 2. *Joſeph.* 6. Bel. 6. & 1. Bel. 2. 2 Mac. 4. *Joſeph.* Bel. 15. & 18.

From this Mountain, according to the foretelling of the Prophets, a Law, and an Evangelical Light came forth, and as it were from the Head it ſelf, it was ſpred forth into the whole Body of the World, for the ſaving health of all Nations. The which, when the *Romans* by the judgement and will of God, againſt all hope of man, and without blood-ſhed had taken (the ſeditious within the City, being ſtricken with a ſudden fear, and manning

here

here and there from the wall, and hiding themselves in their linkes) being dispersed in all corners and streets with their naked swords, slew all that they met with all, having no regard of persons or sex, and set fire on the houses, burning them, and all those that were fled into them; and destroying many houses whereinto they entred for pillage sake, where finding whole families dead (whom the famine had consumed) they so abhorred the sight thereof that they returned back again empty, running thorough with their swords all that they met, and so filling the streets with dead bodies, that the *whole City flowed with blood in such abundance, that (as Iosephus witnesseth) many things burning, were quenched with the plentiful blood of the slaine. But night coming on the slaughter began to cease, but the burning increased. The next day following, Titus being entred into the City, wondred at the fortifications of the City, and at the Rocks of the Towers, which the Tyrants through folly had willingly forsaken.* Actor 15. Iosephus. 7. & Bel. 16.

To be briefe, *when he had seen their substantial altitude, and invincible force, we have fought* (saith he) *by the manifest helpe of God: and it was God which drave out the Iews from these holds. For what hands of men, or what engines of war might have prevailed against these?*

Many such words spake hee to his friends. This mountaine though it were excluded out of the City, yet afterward it was builded again and inhabited. But now being in the Suburbs most ruinous, it lyeth waste.

The places of Mount Sion.

III.

THe *Castle* of *Sion* being ancient and strong, was set on the very top of Mount *Sion*, round like a Crowne, and was a sure defence and beauty both of the City and Temple, and was as the capital or chiefe place of so great a City. Herein the *Iebusites* dwelt at the first, whom *David* casting out by force, enjoyed the Castle, and receiving from *Hiram* King of *Tyrus*, stones, wood, and Artificers, builded out of the same a strong Palace for himselfe, and a house of Cedar, with a Kingly Throne- 2 King. 19. 31. 2 Sam. 5, 6, 7. vers. 11. 1 Kin. 5. 1. 10. 1 Chron. 11. 3. 7.

Ioſ.6.Bel.6. In the which Caſtle afterward, *David* himſelfe, and other Kings of *Iuda* inhabited, and uſed the ſame for the Kings ſeat. And for this cauſe it was continually kept with a ſtrait guard of ſouldiers. And in proceſſe of time it was called the Kings Caſtle, and the houſe of *David*, the ſeat and Throne of *David*, alſo the Court and Kings houſe. In this Caſtle the moſt cruell of all Tyrants *Antiochus* King of *Syria*, which in Greek was called ἐπιφανὴς *Epiphanes*, that is to ſay, *Renowned* (but more truly ἐπιμανὴς *Epimanes*, that is, *Mad*, he deſerved to be called) placed a Garriſon of Gentiles, whereby in the time of the *Machabees* hee afflicted the Jews very much a long time. The which when *Simon Machabæus* had inforced to yeeld through famine, and had cleanſed the Caſtle from the pollution of Idols, they entred there-into with palmes in their hands, with Cymbals, with Pſalterions, with hymnes and ſongs; and he placed therein men of the Jewes to defend the City and Country. Yet now there is nothing to be ſeen but the ruines thereof.

Ariſtæus l. de 72. interpr. 1 Mach. 1. 2 Mach. 13. 14. chap.

IV.

Nehem. 3.25. Jer. 32. 1. ch. 39.14.15. The Kings Priſon with a lofty Tower, which overlooked the Kings houſe. Into this priſon *Jeremy* was caſt, becauſe he propheſied that the City ſhould be taken, and at the laſt was delivered out of the ſame by *Nebuchadnezzar*, when the City was taken.

V.

Ioſ. 15. Antiq. 21. & 1 Bel. 16 & 6. Bel. 6. *Cæſars* and *Agrippas* Hall, was the Kings houſe, which *Herod* the *Aſcalonite* builded for himſelfe in the uppermoſt City: for he builded in his Pallace two great and fair houſes of poliſhed marble, and fine gold, whereunto the Temple it ſelfe was not comparable, and calling them after the names of *Cæſar Auguſtus*, and of *Agrippa* his ſon in law, his friends, he named the one *Cæſars*, and the other *Agrippas*.

VI.

Mat. 26. 18. Mark 14. 14. Luk. 22. 11. Joh. 13. 2. The upper Chamber of *Sion* (*as ſome write*) was ſituate about the middeſt of Mount *Sion*, being large, paved, and very faire, wherein Chriſt in his laſt ſupper did eat the Paſchal Lamb with his Diſciples, waſhed their feet, and inſtituted the ſacrament of his moſt bleſſed body and blood. In the ſame (*ſay ſome*) on the day of his Reſurrection (when he was entred, the doores being ſhut)

Luke 24. Joh. 20.

ſtands

standing in the middest of his Disciples, he shewed unto them the wounds of his side, of his hands and feet, and did eat before them; after that, breathing upon them, he gave them the Holy Ghost, and therewithall power to remit, and retain the sinnes of all manner of persons: That the eighth day after this, here he offered unto *Thomas* the Apostle the prints and scars of the spear and nails to see and feel. Here (*as some conjecture*) after the Lords ascension, *Matthias* was by lot chosen into the Apostleship of *Judas* the Traytor. And that here on the day of Pentecost, the Holy Ghost came down in a great sound, and in the form of fiery tongues, lighted upon one hundred and twenty believers; and at the first Sermon of *Peter* three thousand *Jewes* were converted and baptized. In this place (*as some guesse*) *James* the Lords brother, surnamed *Just*, was by the Apostles desired to preside with the Church in *Jerusalem*; and *Stephen* with six more, were ordained Deacons. And that here the Apostles entred into the first consultation, or councel, and set downe the Rules of Christian peace, for the good of *Jews* and *Gentiles*.

Ioh. 20. Act. 1. 2. *Hier. tom. 1. Ep. 27. ad Eustor. vir & um. 3. Epist. 2. ad Pamm. Niceph. l. 2. hist. Eccl. cap. 3.* Act. 6. 5. Act. 15.

VII.

The *Cypresse Trees* of Mount *Sion*, which were very excellent, whereof the Book called *Ecclesiasticus*, maketh mention. Eccles. 24. 13.

VIII.

The *House of Annas*, the chief Priest, the Father-in-law of *Caiaphas*; wherein Christ was examined of *Annas*, concerning his Disciples, and his Doctrine; at what time he answered, That he had taught openly before all men; for the which, he received a blow on the cheek by a servant. Ioh. 18. 13. 19.

IX.

The House of the Worthies, wherein (*as some say*) the strong men, and valiant Peers of King *David* dwelt; where also as in a wrestling place, the chief Wrestlers and Champions, for exercise sake, used to try masteries. Nehem. 3.

X.

The House of the Virgin *Mary*, wherein after the death of her Son, she dwelt with *John* the Apostle, [as *Nicephorus* saith.] *Nicep. 2. hist. Eccles. 3. & 28.*

XI.

The House of *Uria*, one of the most valiant Souldiers of *David*, 2 Sam. 11. & 23.

vid, whose wife *Bathsheba*, bathing her self in a Fountain of her Garden (which also is to be seen in the Map) by her beauty allured *David* to adultery; beholding her from a Gallery of the Kings House.

XII.

The upper Market, by reason whereof, the upper City also, was called sometimes the upper Market.

Ios.6. Bel.6.

XIII.

The stairs of the Castle, or prison, whereon the Apostle *Paul* stood, when he made answer for himself.

Acts 21.last, & 22.1.

XIV.

The stairs of Sion, by which men went up to the City of *David*.

Nehem 3.15. and 12.37. Ios.15.Antiq. 14.

XV.

The Kings Garden, the which also was called the Garden of *Oza*, wherein *Manasses* and *Amon*, Kings of *Judah*, were buried.

Nehem.3.15. 2 King.23.18. 26.

XVI.

Mello, a Valley or Dale, very deep and wide, which lay between Mount *Sion*, and the lower City, and extended it self from the Water-Gate to the Fish-Gate. *David* builded and compassed Mount *Sion* round about from this Valley: the concavity and bottome whereof *Solomon* did make levell and plaine, that it might be a convenient street; and from thenceforth it was called the street of the Water-gate. He also beautified the same with buildings, which being decayed, was repaired by *Ezekias*. In this place it was that *Joaz* King of *Juda* was slaine by his servants in the way down to *Sela*. But in *Josephus* time, this valley was called *Tyropœon*, and was very large and full of dwelling houses. At this day this valley is so filled up with earth and stones, that there remaineth onely a small shew of the former concavity and deepnesse.

Bus. Hero. 1. Bel fac S. Bro itin. 6 2 Sam. 5.9. 2 Chron. 12. 8. 1 King. 9.15. & 11.27. Nehem. 8.1.3. 16. & 3.26. & 12.37. 2 Chron. 32.5. 2 King. 12. 20. Ioseph. 6. Bel. 6. Brocard. itin. 6.

XVII.

The Pallace of Caiphas, belonging to every high Priest, large and square, wherein sometime dweiled *Elnasib* the chiefe Priest. In this Pallace the Princes of the people being gathered together, consulted among themselves what pollicy they might use to catch Jesus, and to kill him, to whom he was there sold by *Judas* for thirty peeces of silver. Afterwards also he was thrice denied by

Nehem. 3.20. Mat. 26. 3. 57. & 27. Mar. 14.15. Luk. 22 & 23. Ioan. 18. 24. 28

Peter

Peter, and was by false witnesses of the Jewes, accused before *Caiphas* in the counsel of the Priests and Elders, to whom when he answered nothing, being streightly charged by the high Priest, to tell whether hee were Christ the Son of God. The which when hee confessed, hee was accused of blasphemy; the chief Priest calling for the sentence of the counsel, threescore and ten Elders condemned him to be worthy of death, saying *He is worthy to dye*; Whereupon the servants and souldiers did presently spit in his face, they blinde-folded him, buffeted him with their fists, commanding him to prophesie, scorned him all the night with sundry mocks, and vexed him with many blasphemies. And that I may speake much in few words, no mortal man in this life is able to expresse, what, and how much he endured this night. And in *the morning following, the Rulers of the Jewes assembled together in this place again, to deliver him up to death; and leading him bound, they delivered him to *Pilate* the Deputy.

*Mat. 27. 1. Mar. 15. 1. Luk. 22 66. Io. 18. 28.

XVIII.

The Fountain of Sion, the which was made with great labour and cost. Nehem. 3.

XIX.

The Bridge of Sion, by which men went through the valley out of the upper City unto the Temple. *Ios. 15. Antiq. 13. & 7. Bel. 13. 15.*

XX.

The Gates of Sion which the Lord loveth more then all the Tabernacles of *Jacob*. Psal. 87. 2.

XXI.

The upper Gate by which *Joas* when he was crowned King of *Juda* in the Temple, and guarded with the Princes of the *Jews*, was lead into the Pallace of the Kings of *Juda*. 2 Chron. 23. 5 13.

XXII.

The Sepulchre of David, together with the field wherein the Kings were buried, the which very stately was placed aloft in the City of *David*, wherein *David* himselfe, *Solomon*, and other Kings of *Juda*, also *Jehoiada* the chiefe Priest were buried. Into this Monument of *David's* Sepulchre *Solomon* brought great treasure at his burial; the which *Hircanus* the high Priest, and Captaine opening, brought from hence thirty thousand talents of silver. Not long after this, *Herod* the *Ascalonit* 1 King. 2, 10. & 11. 43. 2 Chron. 21, 20 & 24, 25. & 28, 27. Nehem. 2. 3. 5. & 3. 16. *Ioseph. Antiq.* 16 & 17. *Ant.* 15 & 16 *Ant.* 7.

Act. 2. 29. Niceph. hist. Eccl. 30. Breid. 12. Ful. Sal tom 7. cap 2 Pasch. day 1846.

Ionit King of Jews, went about also to bring much treasure out from thence, but a flame of fire breaking forth and consuming two of his souldiers, he left off his enterprise, and to make satisfaction for himselfe, he adorned the same Monument with faire shining Marble, which continued there a long time after: where the *Saracens* afterward builded a Church for themselves, which standeth as yet, which place they greatly reverence, and suffer not any Christian to enter into the same.

XXIII.

Acts 8. 2. 5. 34. 22 3. 2 Sam. 6. 17.

The Sepulchre of *Stephen* the first Martyr, of *Nicodemus*, and of *Gamaliel*, *Pauls* Schoolmaster [removing their bodies by a miracle from the valley of *Josaphat* hither, after three hundred and sixty yeers, say *Relick-mungers*.]

XXIV.

Exo. 26. 1. 7. 14. 2 Chron 1 3. 2 Sam 6. 17. 1 Chron 5 2. 1 Chro. 16. 1. 39 vers. 37. Josep Ant. 4. 2 Chron. 1. 3, 4. ch. 5. 2. 7. Breid. 12. Ful. pasch. day. 184. Zach. 14. 10.

The Tabernacle of *Sion*, not that covered with skins, which *Moses* caused to be made; King *David* placed the same in his City in *Sion Gibeon*, and with great reverence put the Arke of God therein, and appointed Priests and Levites continually to minister from day to day by turne, which remained there about foure and twenty yeers, untill it was carried by *Solomon* into the Temple. In the same (saith *Breid.*) *David* sorrowing for his adultery with *Bethsheba*, and murder of *Urias*, made certain Psalms of repentance.

XXV.

The Kings Presses, wherein the Kings wine was pressed.

The Second part of the City.

XXVI.

Psal. 9. 16. Zach. 9. 9. Matth. 21. 5. Jos. 6. Rel. 6. &c

THe *Daughter of Sion*, so called, because it seemed to grow from Mount *Sion*, the which was also called the lower City, being another part of the City, whereof there is often mention made in the holy *Scriptures*, and in *Josephus*.

The

The places of the Daughter of Sion.

XXVII.

THe Mountain of *Acra* was sometime in the lower City very lofty and steep, the height whereof afterward *Simon Machabeus* abated, and made plaine by the continual labour of the people, which he imployed herein by the space of three yeers day and night, that the Temple alone might be higher then all other places of the City. *Ios.* 13. *Ant.* 9. & 6. *Bel.* 6. 7. & *Bel.* 13. 16.

XXVIII.

The Amphitheater, that is a place invironed with Scaffolds and Stages, capable of fourscore thousand men, where the people were wont to behold their Games, which *Herod* the elder first of all other builded in the field at *Jerusalem* with great labour and cost. Wherein, to recreat the beholders, wrastlers, and sword players, shewed many feats of activity; and sometimes, Lions, Leopards, Buls, Bears, Bores, Wolves, and other exceeding wild & fierce beasts fought one with another, and sometime condemned men were cast unto these to be devoured, and captives taken in war. At which time of their Games, the place beneath was strowed with sand, to the end that neither the Sword-players should faile in their footing, nor the fighters might be defiled with the blood of the slain, nor yet that the sprinkling of the blood should bring horror to the lookers on. *Ios.* 15. *Ant.* 10.

XXIX.

The *Castle Antonia*, strong, and well fortified, lying near to the North-side of the Temple, which was builded in time past on a high rock fifty cubits high, and very steep round about; and the Tower was called *Baris*. In this the chiefe Priests which came of the *Machabees* even till *Herods* time inhabited; where, in a Cell made for that purpose, the sacred stool of the chiefe Priest was kept, the Governour of the Tower lighting a candle there every day. *Herod* the greater having gotten the Kingdome, and seeing that this Castle was conveniently scituate to command the Citizens that they might not seek innovation through sedition, repaired the same to his great cost, and fortified it within with a Royal Pallace, even like a City, and with foure lofty Towers at each corner, where- *Ios.* 15. *Antiq.* 14 & 18 *Ant.* 8 *Item.* 1. *Bel.* 3. 4. 16. & 6. *Bel.* 6. & *alias sæpe.*

whereof three were fifty cubits high, and the fourth threescore and ten, from whence the whole Temple might be seen; and for the favour which he bare to *Marcus Antonius* his friend, he called it *Antonia*. In this Castle the *Roman* souldiers, kept alwayes watch with their souldiers, having an eye and principal care lest the people should work any innovation in the Temple on the feast dayes. And so the Temple belonged to the City, and the Castle *Antonia* to the Temple.

XXX.

The Court of Records which we commonly call the Court of *Chancery*, or of the *Rouls*, that is to say, a house wherein the Acts of the City, and of the Citizens, and also their publick Records, and the account of Creditors were kept; the which the seditious burned, the keepers thereof flying from thence, to the end they might destroy all the evidences of the Creditors, and joyne unto them all the Debters.

Ios. 2. *Bel.* 17. & 7. *Bel.* 13.

XXXI.

The Castle of Antiochus Epiphanes, both high and strong, the which, after the slaughter of many Citizens, the spoyl of the City and Temple, and the burning of most fair houses, he builded upon the mountaine *Acra*, and fortified it with strong walls and towers, and placed a Garrison of *Macedonian* souldiers there, mingling with them certaine of the most rascal fugitive *Jews*, by whom the continual sacrifice was taken away by the space of three years, and the City it selfe vexed more then six and twenty yeares. But after this *Simon Machabæus* won, and destroyed this Castle.

Ios. 12. *Ant.* 6. 1 Mac. 1. Dan. 8. 11. 12. *Ios.* 13. *Antiq.* 9.

XXXII.

The common Prison of the City wherein the Apostles being shut up by the Rulers of the *Jews*, were in the night time brought forth by the Angel. *Josephus* seemeth to call this Prison *Betiso*.

Act. 5 18. 19. *Ios.* 6. *Bel.* 6.

XXXIII.

The Corner Parlour belonging to the corner house, where the publick Suppers were kept.

Nehem. 3. 24.

XXXIV.

The Vaulted Cave, leading from the Castle *Antonia* into the Temple, which *Herod* the elder made, setting a Tower thereon, that

Ios. 15. *Ant.* 14. *Breid.* 14. *Ital.*

that by the ſame he might paſſe privily into the Temple, if ſo bee the people intended to make any inſurrection againſt the King; the which remaineth as yet very wonderful and large, inſomuch that ſix hundred horſes may very conveniently be placed therein.

XXXV.

The Court in Hebrew called *Gaſith*; Which in the inner City was joyned to an old wall thereof: Wherein were threeſcore and ten Senators and ordinary Judges, which were called of the *Jews Sanhedrim*, in *Greek Synedrion*, that is to ſay, in *Engliſh* the Councel of the Elders, and *Seniors* of the people. Theſe dealt in the affairs of the Commonwealth, gave Laws, and determined the doubtfull and weighty cauſes, yea even of other Cities alſo; they ended ſtrifes and controverſies, and gave the ſentence of death, generally they dealt in all capital cauſes, except onely in the difficulties and myſteries of Gods Law and of the *Jews* Religion, the which the Prieſts onely determined. In this conſiſtory the Apoſtles were examined, whipped, and forbidden to preach, and yet went rejoycing from the Councel, becauſe they were counted worthy to ſuffer ſhame for the name of Jeſus. Here it was that St. *Stephen* ſtanding before the Councel, and his countenance ſhining like an Angel, lifting up his eyes, ſaw the Heavens open, and the glory of God, and Jeſus ſtanding at the right hand of God; from thence, he being caſt with violence out of the City, was ſtoned.

Joſeph 6 Bel. 6, 7. Bel. 13. Num. 11. 24. Act. 22, 30. Mar. 13. 9. Act 5. 2. Hier. Tom. 3. Epiſt. 25 ad Fabiol. manſ. 11. Deut. 17. Act. 4, 5, & 5. 27 Act 6. 12. 15.

XXXVI.

The houſe of Ananias the high Prieſt, which the ſeditious at the length fiered.

Ioſ. 2. Bel. 1. 7.

XXXVII.

The houſe of holy Anne (as ſome write) the Grandame of Chriſt, wherein ſhe with *Joacim* her husband abode when the feaſt was at *Jeruſalem*, where they both dyed. Here the bleſſed Virgine *Mary* (as ſome conjecture) abode during the paſſion of Chriſt [*That there ſhe was conceived, ſome vainly record; for this was at* Nazareth *in* Galilee.]

Breid. 26. Iul. Sal. Tom. 8. cap. 6. Iac. Viri. cap. 58. Luke 1. 26.

The houſe of the rich Glutton (ſaith *Breid.* &c.) which burned in hell according to the Evangelical ſtory (or Parable.) In the which houſe that he dwelt, it is reported by ſome Antiquitie, ſa

Luke 6. Breid 14. Iul. Sal Tom. 8. ca. 6

high wall whereof is ſhewed at this day to Chriſtian Travellers.

XXXIX.

The houſe of Maſſa, whereof mention is made in the ſecond Book of Kings. [The houſe of withdrawing, or of guard, that
2 King. 11. 6. ſhould not be broken into.]

XL.

The houſe of the Nathinæans or *Nethinims* that is *Given*, which carried wood and water into the Temple (*Theſe ſeem to*
Neh. 3. 26. 31. *be the remnant of the* Gibeonites *whom* David *gave to ſuch ſervice*, Ezra 8. 20. with Ezra 2. 70.)

XLI.

The houſe of the Rulers of the Phariſes, in the which Chriſt
Luke 14. 1. touched the man ſick of the dropſie, and healed him.

LXII.

1 King. 7 2. & 10. 17. 21. 2 Chron. 9. 16. 20. Jer. 22, 23. Joſep. 18. *Ant.* 5, 6, 7. *The houſe of the Forreſt* of *Libanus*, in length one hundred cubits, in breadth fifty, and in height thirty cubits, the which *Solomon* builded moſt brave and glorious of poliſhed Marble, of Cedar trees, garniſhed with ſilver and gold, having a flat roof with Walks and Galleries (according to the faſhion of *Paleſtine*) and within lively counterfeits of ſundry trees and plants moſt artificially made, that the leaves thereof ſeemed in ſome ſort to ſhake. And neer unto the ſame he planted a grove and a green arbor made of all manner of trees, and watered with fountaines; alſo he made Parks and Fiſh-pools, wherein it is like were all manner of wilde beaſts, birds, and fiſhes. This houſe was a ſtore-houſe of meat, an Armory for weapons of war, a houſe wherein oyntments, paintings, and ſweet perfumes were laid up, and preſerved. Beſide theſe, two hundred ſhields of gold for horſe-men, and three hundred large targets of gold for foot-men which *Solomon* made, were in this houſe by him laid up. All other veſſels alſo of this Houſe were of gold. To this houſe the King and his Peers came when the weighty affairs of the Commonwealth were ended, and recreated their minds, with banquets, with ſports, and with pleaſant walks.

Hier. tom. 3. Epiſt. 33. ad Sunian. Eccleſ. 2, 5, 6.

XLIII.

Mat. 26. 6. Luke 7. 36. 44. Joh 11. 2. The Houſe (as ſome ſay) of *Simon* (the Leaper) the *Phariſee*, which is at this day to be ſeen, wherein Chriſt ſitting at the Table forgave unto *Magdalen* the ſinful woman (bewayling her ſins, and

waſhing

washing his feet with her tears, wiping them with her hair, kissing them, anointing him, and much loving him) many sinnes. (According to *Matth.* 26. 6. and *Joh.* 12. 3. this house was in *Bethanie*, and not in *Jerusalem*. If it be the same *Simon* that is spoken of in *Luke* 7. 44. and *Mat.* 26.

[*The* XLIV. *in Latine, was thus,*

Domus Veronicæ Ang. the corner house of *Veronica*. This *Veronica* gave the linnen *Kerchief* of her head to Christ, that he might wipe his (sweaty) face with it. To it the Lord imprinted the image of his face (say some) and restored it to her, as a pledge of his love; which to this very day being notoriously marked with the face of Christ, at *Rome* in the Royall-Temple of S. *Peter* built in *Vatican-mount* by *Constantine* the Great, with grand honour it is preserved, and on set dayes it is shewed unto the people. So the *Latine book tels us from the Tradition of* John Pasch *a Friar Carmelite, writ* Anno 1527. *and of Dr.* Bethlem *a Priest, and* Bredenbach, *Dean of Mentz*, Anno 1483. Why did the English omit this *Relick*? Ans. *It seems, because not one word of it is in the holy Scripture; no, nor in* Polycarpus, *nor* Ignatius, *nor* Justin Martyr, *nor of any ancient approved Authority, but forged afterwards to delude such as prefer mens Traditions before Gods word, so making it of none effect, as Jesus Christ* said, *Mat.* 15. 6. 9.) One questions of what cloath that *Handkerchief* of *Veronica* was made, that is so durable after sixteen hundred yeers? that they may have some of that durable Cloath?] See Sect. 178.

XLIV. or XLV.

The House of the common people, wherein they exercised themselves with dartings, and other exercises of the arme, and with feasts, with other playes and walks refreshed their minds. Jer. 39.

XLV. or XLVI.

The Great Market which was in the midst of the City, and neer adjoyning to the Castle *Antonia*, wherein *Alexander* the King of the *Jews*, and the chief Priest, crucified eight hundred *Jews*, killing also the Wives in the presence of their Husbands, and the children in the sight of their Mothers; the which spectacle himself with his Concubines beheld, at what they were banqueting in the Castle *Antonia*. For the which cruelty he was Ios. 13. *Ant.* 20. & 1. *Bel.* 3. Ios. 14. *Ant.* 22. item 1. *Bel.* 7. & 11.

ſirnamed *Crucida*. In the ſame Market place, *Herod* the greater fought a great battel with the *Parthians*, which went about to bring again *Antigonus* into the Kingdome. Furthermore when the famine through the *Romen* ſiege was exceeding great in *Jeruſalem*, in ſuch wiſe that it conſumed whole families, and repleniſhed the tops of houſes with fainting women and children, and the wayes of the dead careaſſes of old men, (in which extremity they did eat Leather, their Girdles, their Shoos, Hay, and Mothers their own children:) Then a man might have ſeen luſty young men, which afore time were moſt flouriſhing, paſſe through this Market place, like ſhadows of dead men. And when thoſe which remained alive, were not able to bury the dead, by reaſon of their exceeding multitude, and could not endure the ſtinke of the bodies unburied, they caſt them over the wall into the vallies of the City. The which when *Titus* ſaw, as he went about the wals, full of dead bodies much putrified, he fetched a great ſigh, and holding up his hands to God, proteſted, that it was not his deed; for the obſtinate *Jewes* refuſed peace, to them oftentimes offered.

Ioſ.6.Bel 14 & 7.Bel.7.& 8.

XLVI. or XLVII.

The Market place of Wares, the which was in the upper part of the lower City, in the which Fiſh, and ſundry other things were ſold. In this Market S. *James* the greater, [or elder] the brother of *John*, ſuffered his martyrdome by the tyranny of *Herod Agrippa* [as *Euſeb.* records]

Act.12.2. Euſeb.2 Hiſt.Eccl.9. Nicep.2.

XLVII. or XLVIII.

The Upholſters Market, wherein all manner of old garments that had been worn aforetime of others were to be ſold.

XLVIII. or XLIX.

The School of Gentility, which *Jeſus* the falſe high Prieſt of the *Jews* (who after the manner of the *Gentiles* would be called *Jaſon*) and other *Jewes Apoſtates* (by the permiſſion of *Antiochus Epiphan.*) ſet up, even under his Caſtle over againſt the Temple; wherein the people were taught the laws and faſhions of the *Gentiles*, and the youth inſtructed in the ſtudies and diſputations of the *Greek* Philoſophers. Where they being naked and anointed with oyle, exerciſed themſelves in feats of activity, in martial actions, and in enterludes. Furthermore in the ſame place, the

Hiſt.Eccl.2. Mach.1.& 2.of Mac.4.

the said *Apostata* set up *EPHEBIAM*, that is to say a *Stewes* of fair young boyes, wherein they committed most filthy things against nature; by reason thereof many fell from the Law of God, to the manners and abominations of the *Gentiles*, being as it were sold to commit monstrous wickednesse, insomuch that some of the Priests forsaking the Temple and worship of God, gave themselves to the exercise of feats of activity; here hence also there sprang up among the *Jewes* divers Sects, namely the *Pharisees*, the *Sadduces*, the *Essenes*, &c. Sodomy.

XLIX. or L.

The Houses of the Priests, and of the *Levites* whose houses were shut up by the outward part of the wall; but from the former part they had a prospect toward the Temple. *Lyra* in Neh. 3

L. or LI. &c.

The Habitation of the Target (or Shield) *Bearers*, was builded before the West-gate of the Temple; where first the *Jewes*, then the *Roman* souldiers upon the solemne feast dayes had the stations for the guard of the Temple. 2 Chron. 12 10 2 King. 11. 6. *Ioseph.* 20. *Ant.* 15.

LI.

The Lysts or Tylt, which was placed over against the South part of the Temple, wherein horses by running, agillity and swiftnesse were exercised. And the Wrastlers and Champions did contend before the people who should run swiftest on foot with Chariots diversly drawn, who should break most spears, and in other masteries, and feats of valiency. Where *Herod* the King for the honour of *Augustus Cæsar* ordained the game and prise of five years continuance, appointing unto the Victors great rewards. The same *Herod* when he should dye, called all the more noble sort of the *Jewes* of all places within his dominion, by an *Edict* threatning death to such as should not obey, and caused them to be shut up in the *Lysts*, to the end that after his death they all being there slain, every house might have cause to waile even in despight of all *Judea*. *Ioseph.* *Ant.* 10. & 17 *Ant.* 9, 10 13. 14. *1. Bel.* 21. & 2. *Bel.* 2.

LII.

The Mountain Moria, the which in another place is called the land of Vision, and the Mountaine of the Temple, and the Mountaine of the Daughter of *Sion*, lying neer unto the East-wall of the City, being very high, stony, and very steep round about. Gen. 22. 2. Mich. 3. 12. 1 Mach. 13. & 16. chap. Isa. 10. 16. *Ioseph.* 15. *Ant.* 14. & *Bel.* 6.

about. In this Mountain *Abraham* being ready to offer up his ſon *Iſaac*, inſtead of him offered up a Ram which was taken by the hornes in a thicket. This was the very ſame Mountain which *David* bought of *Strenna* or *Ornan* the *Jebuſite* for ſix hundred ſhekels of Gold, and erecting an Altar in his threſhing flower, he offered a burnt offering unto the Lord, which the fire from heaven conſumed. Afterward in the ſame Mountaine *Solomon* builded unto the Lord a moſt excellent Temple both for largeneſſe and beauty, whereof mention ſhall be made hereafter.

1 Chron. 21. *Joſ.* 7. *Ant.* 13. 2 Chr. 3. 1. 36.

LIII.

The firſt Wall, the which was called the old Wall, both in regard of the vallies, and a hill which was aloft above them, and alſo in regard of threeſcore Towers whereinto it was divided, the which made it very defenſible and ſtrong.

Joſ. 6. *Bel* 6, 7, &c.

LIV.

Ophel, which *Joſephus* calleth *Ophlam*, was a Tower of an exceeding height, whoſe top ſeemed to reach unto the Clouds; it was fortified with a Caſtle, and compaſſed about with a firm wall near unto the Temple, notwithſtanding it was without the wall, which ſhut off the habitation of the Prieſts. Herein dwelt the *Nethinims*. Into this *Manahemus* the Tyrant flying, was taken and ſlaine. This ſame was at the laſt burned by the Souldiers of *Titus*.

2 Chr. 27. 3. & 33. 14. Neh. 3. 26, 27 Neh. 11. 21. *Joſ.* 2. *Bel.* 18. & 6. *Bel.* 6, 7. & 7 *Bel.* 13.

LV.

The Pallace of the Machabees, builded by them on a very lofty place on the Weſt ſide of the Temple, from whence they which would behold the City, and thoſe things which were done therein, had a moſt pleaſant and delectable proſpect. The which King *Agrippa* afterward exceedingly inlarged, and made it a Court for himſelf; from whence out of his Parlour he might behold whatſoever was done in the Temple. For the which cauſe the Rulers of the *Jewes* builded a very high Gate between that and the Weſt part of the inner Temple to hinder the Kings proſpect. This thing both King *Agrippa*, and *Feſtus* alſo the Lieutenant of the Country took in very evill part, who alſo commanded them to pull downe the ſaid Gate. But the Rulers intreated, that they might have leave to ſend Ambaſſadors to *Nero* the Emperour concerning this matter, ſaying, that they could not live if any

1 Mac. 13. *Joſ.* 17. *Ant.* 14. & 20. *Ant.* 15. 2 *Bel.* 2 & 16, 17 & 7. *Bel.* 15.

any thing were cast down of the buildings of the Temple. The which liberty when they had obtained, they sent *Ishmael* the chief Priest, and *Helchia* the Treasurer, and with them ten of their chief Rulers. And *Nero* at the earnest suit of *Poppea* his wife, a godly woman, which shee made for the *Jewes*, pardoned the building of the said Gate, and permitted the same to stand.

LVI.

The Pallace of Pilate, and of the Lieutenants of *Rome*, adjoyning to the Gallery which lyeth on the North side of the Castle *Antonia*; which Pallace was much more large, lofty, and fayrer, then all the buildings of the City, and had an ascent or mounting of eight and twenty steps of Marble. Mat. 27. 1. Isa. 50. & 53, 63. Mat. 27. Mar. 15. Luke 23. 1. Io. 18.

Here when Christ was falsely accused, and required to be crucified by the Princes and people of the *Jews*, for (that as they said) he perverted the people, forbad tribute to be given to *Cæsar*, said that he was *Christ* a King, and therefore approved himselfe a seditious person, *Pilate* condemned him to be whipped under the form of this sentence, which was found in a most ancient Chronicle, as followeth; *Jesum Nazarenum virum seditiosum, & Mosaicæ legis contemptorem, per pontifices & principes suæ gentis accusatum, expoliare, ligare, & virgis cædere*; that is to say, *Take ye Jesus of Nazareth, accused by the chiefe Priests and Rulers of his own Nation, to be a man seditious, and a contemner of Moses Law strip him, bind him, and whip him.* Whereupon the souldiers of *Pilate* led him into the Judgement hall, stript him before the whole band of souldiers, and other people, tyed him to a pillar, beat him most cruelly with rods, and rent and tare his most tender body. After this, they put on him a purple Robe, platted, and in forcible manner broided on his head a crowne of sharp thorns, delivered into his right hand a reed, and in scorn saluted him as a King bending the knee before him, many wayes mocked him, they did spit on him, they did buffet him, and strike him upon the wounded head with a Cane. Ioh. 19. Bæd. 21. Jul. 31. Tom. 8. cap. 7. Patch. day 108 Mat. 27. Io. 19.

LVII.

The Queens Pallace, which *Solomon* most royally builded of precious and polished stones for the habitation of his wife, which was *Pharaohs* daugher. 1 Reg. 7. & 9. 2 Chro. 8. *Jos.* 8. *Ant.* 5.

Solomons

LVIII.

Solomons Pallace, exceeding great and fair, the which he builded in thirteen years magnificently, and moſt ſumptuouſly on the
1 King. 7. & 10 South part of the Mount *Moria*, of bright marble, and Cedar trees, ſupported with many pillars for his own habitation; this he wonderfully gamiſhed with gold and ſilver round about, and made all the veſſels thereof of gold. In the ſame place afterward, the Chriſtian Kings of *Jeruſalem* had their Pallace, where firſt began the order of the *Templers*.

LIX.

Sal. Tom. 7. cap. 1. *The Caſtle Piſan*, compaſſed about with deep Trenches and Towers; the which was builded on the Weſt part of the City, by the Chriſtian inhabitants of a Town in *Italy* belonging to the *Piſans*, at what time they had the Dominion of the Holy-Land. Where firſt the *Piſans*, after them the *Saracens*, and now the *Turkes*, doe exact of the Pilgrims of the Holy-Land ſacrilegious tribute.

LX.

2 Sam 20. 2 Chron. 32. Eccleſ. 48. Brocar. 1 tin. 6. *The inner Fountain*, which King *Hezekias* made in the midſt of the City at the North ſide of the Temple. For hee brought into the City the waters of this Fountain, from the higher Fountain of *Gision*, by conduct pipes which were under the earth, and made them to iſſue forth in this Fountain. This Fountaine hee compaſſed about with a Well to water the whole City, that the people in time of ſiege might not be diſtreſſed with the want of water.

LXI.

Ioh. 5. 1. 2. *The Pool Probatica*, that is to ſay, the Sheep-pool, wherein the ſheep, and other beaſts were waſhed that were appointed for ſacrifice. In *Hebrew* it is called *Bethesda* (and corruptly *Beth-ſaida*) that is to ſay, the houſe of effuſion, becauſe the rain waters
Sol. Tom. 8. cap. 5 ran into the ſame [or rather *Beth-chaſda*; that is, The houſe of Kind-mercy, ſo the *Syriack*] It was ſituate between the Gate of the Valley and the Temple. It was the moſt principal Pool, or water of the whole City, having five Porches, which King *Solo-*
Paſch. day 192 *mon* made for the ſervice of the Temple. And this *Joſephus* called *Solomons* Lake or Pool. For in this Pool the *Nathenims* waſhed the oblations which they delivered unto the Prieſts to bee offered

offered in the Temple. The Water hereof was moved at certaine times by the Angel of the Lord, and who so after the stirring thereof went first into the water, he was healed, whatsoever disease hee had. And therefore there lay a great multitude of languishing people in the Porches thereof, as blind, lame, withered, waiting for the moving of the water. Among which number Christ healed a man which had languished eight and thirty years. Jo.5.4,5.

[*The Figures in this Book should resemble the Figures that are in the* MAP OF JERUSALEM, *which are not Roman Figures, but such as these that follow.*]

62.

The Old Fountain, together with a River, which issuing out of the same runneth through the whole City into the brook *Cedron*. Isa.22.Jos.3. Bel.24. Jos.14.Ant.8. & 15.Ant.14. & 1.Bel.5.

63.

The Bridge, and Porch with Gates, by which men went from the Gallery, and from the Castle *Antonia*, over the valley of *Cedron* into the Temple, the which at the first the favourites of *Aristobulus* against *Pompey*, and afterward the seditious against *Florus*, cut off, left by the meanes of the Castle *Antonia*, the Temple should be gotten. Item.2.Bel.15. 16.&7.Bel.6.13

64.

The Warders [*or Prison*] *Gate* so called, because certain of the Kings guard warded there, at such time as the King entred into the Temple. Neh.12.39.

65.

The Horse-Gate, so named, because men might ride so far as that place; but then leaving their horses, they went on foot into the Temple. At the which place began the habitations of the Priests. Lyr. in Neh.3.

66.

The Gate of the Essens was scituate in the old wall of the City. Jos.6.Bel.6.

67.

The first Gate, whereof the Prophet *Zachariah* maketh mention. Zach.14.10.

68.

The Porch of Pillars, scituate before *Solomons* Pallace, the which was fifty cubits long, and thirty cubits broad, and supported with strong Pillars. 1 King.7.15.21

69.

The Beast-Market, called *Probatica*, where Sheep, Oxen, and other beasts for sacrifice were sold in the open Market.

70.

Act. 25. & 26. *Joseph. 2. Bel. 15, 16. & 17.* *The Pallace of Queen Bernice*, sister of King *Agrippa*, who with her brother at *Cæsaria* heard *Pauls* supplication before *Festus*. And afterwards paying her vows to God at *Jerusalem*, she came bare-foot before *Florus* sitting in his judgement seat, tyrannizing against the Citizens, whom shee beseeched in vaine as concerning them.

71.

Joseph. 5 Bel. 9. *The Pallace of Grapta*, the Neece of *Izates* King of the *Adiabens*, which she built for her selfe: Wherein afterward, *John* the Captain of the seditious, abiding, left there his money, and spoils of Tyranny.

72.

Joseph. 20. Ant. 2. & 6. Bel. 7. & 7. Bel. 13. Euseb. 2 Hist. Eccles. 12. Act. 11. 28. *The Pallace of Helen*, which cralled it selfe in the middest of the mountain *Acra*. Shee, being the Queen of the *Adiabens* which dwelt beyond *Euphrates*, was converted from Gentilisme, to the Religion of the *Jews*, and came to *Jerusalem* to dwell; where she being become a Christian, at what time that great famine (whereof *Agabus* prophesied) in the dayes of the Emperour *Claudius*, pinched the whole world, but specially the land of *Judea*; this good Queen (I say) at her proper costs and charges sent for great store of corne out of *Egypt*, which she distributed among the poor and needy at *Jerusalem*.

73.

Joseph. 6. Bel. 7. *The Pallace of Monobaz*, King of the *Adiabens*, the son of *Helen*, which was scituate in the East part of the City.

74.

1 King. 5, 6, 7, 8, 9 chap. *Joseph. 8. Ant. 3* 2 Chron. 2, 3, 4, 5, 6, & 7 cha. *The Temple of the Lord*, otherwise called the Lords house, and the Sanctuary: The which *Solomon* the peaceable King builded of the matter prepared by *David*, his father, and of cleft, hewn, and polished stones, and of timber cut from Mount *Libanus*, by the labour of more then a hundred fifty three thousand men in the mount *Moria*, without any sound of Axe or Hammer in seven years, so sumptuous and magnificent both within and without with shining gold, that it was counted the miracle of the

Aristi. lib. 72. interpret.

world.

world. Concerning the wonderfull excellency whereof, nothing can be sufficiently spoken. When *Solomon* dedicated this Temple, the cloud and glory of the Lord filled it, and the fire which came from heaven consumed the sacrifices which were offered therein.

As concerning the entrance of this Temple, the same was contrary to the fashion now used, being East-ward, and the back part tended West: whereupon the Priests and people prayed turning to the West, and worshipped God herein with great reverence, untill through the impiety of the Kings and people of the *Jews*, it was prophaned with the pollutions of Idols oftentimes: Therefore [* Some compute the years about foure hundred and fifty.] four hundred forty and one years after the first foundation thereof, by the just judgement of God, *Nabuchodonozer* King of *Babylon* burnt the same, and so destroyed it, that it lay desolate threescore and ten years. But after that, *Zorobabel* repaired the Temple again in excellent sort with squared stones, and the best timber in the same Mountain, within the space of forty and six years. And this also was of so great estimation that it was honoured throughout the whole world, and was from all parts enriched and beautified with the greatest gifts and honours of Kings and Princes. The which after three hundred fifty and four years, was spoyled by *Antiochus Epiphanes* King of *Syria*, and polluted with Idols. In the third year of the contamination thereof, the most valiant Captaine of the *Jews*, *Judas Machabaeus*, purged it, and restored to the same again the golden vessels, and the worship of God. And that it might never more be defiled, he did wal it about in manner of a Castle with deep Trenches, with strong and high walls, and with Gates and Towers both forcible and fair.

2 King. 25.
2 Chron. 36.
1 Es. 3, 5, 6.
2 Mac. 3.
Ios. 2. *Bel.* 17, & 10.
1 Mach. 4, 6, 13 chap.

Wherein hee being besieged a long time with one hundred and twenty thousand Gentiles, could not be commanded.

Ios. 14. *Ant.* 8. & 7. *Bel.* 4. 9.

But about one hundred years after this, when that famous Captain of the *Romans*, *Pompey* the Great fought against it, he won it with main force, and in the entring thereof he slew therein twelve thousand *Jews*; and *Pompey* himselfe with his Peers entring into the most holy place, and beholding the Temple, the Candlesticke, and other things there of shining gold, and finding also two thousand talents of the holy Treasure, this heathen Prince moved as it were with a certaine godlinesse, would not so much as touch any of them;

Strabo. Georg. l. 16. 1 Mach. 6.

them; but the next day after the siege commanded the keepers of the Temple to cleanse the same, and to celebrate their lawfull and solemne sacrifices. This selfe and same Temple being afterwards decayed, *Herod* the *Ascalonit* King of the *Jewes*, by the space of nine years and a halfe, repaired and beautified it, with sumptuous buildings.

And according to the Prophesie of the Prophet *Haggai* (even as the Church is preferred before a Synagogue, and the blood of the Gospel is more precious then the gold of the Law) greater was the glory of the second Temple, then was that of the first; because Christ with his presence, doctrine, and miracles, glorified this. For in this, when he was a childe, he was offered. In this he sate in the middest of the Doctors; In the pinnacle of this Temple he was tempted of the Devill, when he fasted forty dayes, and forty nights. In this likewise he preached oftentimes, and was vexed by the *Jewes*. All which things, as they make much for the glory of the Temple, so they did nothing availe, but that the very same Temple, in the year from the Foundation thereof under *Zorobabel* five hundred eighty and six, * by the Army of *Titus Cæsar*, after a doubtfull and bloody battel, was won with great force and violence, and so great a slaughter of *Jewes* made about the altar for burnt offerings, that the blood of the slain ran like a River by the stairs of the Temple; and the Temple it selfe in the first brunt and fury of the battel was set on fire by a certaine souldier moved by divine motion, not according to the command of any, even without the Emperours consent: And by this burning, a worke of all that ever was seen or heard of the most wonderfull, and the ornament of the whole world, the tenth day of the Month of *August*, was consumed into ashes; to wit, even the very same day and month, wherein aforetime the Temple was burnt by the *Babylonians*.

Yet for all this after threescore and five years, the Jewes rebelling againe, and going about to restore the Temple in the same place where it was afore, *Ælius Adrian* the Emperour, slew of them in one day five hundred and fourscore thousand, and utterly raced the rest of the buildings of *Jerusalem*, and levelled the mountaine *Moria*, whereon the Temple was builded, and made it even, casting the rubbish and earth thereof into the vale

Agg. 2.3.7.9. Luk. 2. Matth. 4. Johan. 7. & ch. 10. &c.

* An. Dom. 72.

Jol. 7. Bal. 9, 10. 18.

Euseb. in Chr. & 4. hist. Eccl.

Niceph. 3. hist. Eccl. 24.

for-

Jehoshaphat, and into the Brook *Cedron*, lest the City, trusting to the defence of the Mountaine and Temple, should rise up, and rebell any more against the *Romans*. Hee wasted also with fire and sword nine hundred and fourtscore Villages. But the Emperour *Julian* the *Apostata*, after two hundred and seven and twenty yeares, to make the Oracle of Christ false, which he had prophesied concerning the Temple that there should not be left one stone upon another, gave unto the *Jewes* money out of the common Treasury, and commanded them to build anew the Temple, and to sacrifice there according to the Law of *Moses*.

Ruffin. in *Eus. hist. Eccl. l.* 10. *c.* 37, 38, 39. *Theod.* 3 *hist. Eccl.* 17. *Zozo.* 5 *hist. Eccl.* 21. *Niceph.* 10. *hist. Eccl.* 32, 33.

The *Jewes* glad of this, came from all parts of the world to *Jerusalem*, and threatning grievous things against the Christians, they prepared and got unto them skilfull work-men, stones, timber, morter, and all other things necessary for the building; also they caused to be made silver mattocks, spades, and baskets, and throughly purged the place where the Temple stood, with such speed and willingnesse, that their women also bestowed all their ouches, raches, bruches, and other Jewels for the building, and carried out from that place all the rubbish in their laps. And when the Foundations were opened and cleansed, the day following they should have begun their Foundation, but the same night there came such an exceeding and vehement tempest, that it carried away and scattered abroad their stone, timber, and morter, with other their necessaries. Over, and besides this, a great Earthquake shook all the stones of the old foundations of the Temple, and dispersed them, disordered the houses next adjoyning to the Temple by a down-fall, and killed many *Jewes*.

And when they which remained, in the morning enterprised again to build, a fire falling from heaven, a flame also breaking forth from the foundations of the Temple, destroyed more *Jewes* then before, which either were busie about the work, or which came thither to see and look on; and all that day burnt, and consumed into ashes, their Mauls, Hammers, Axes, Spades, and all other working Tools, that nothing was left. The *Jewes* being yet obstinately bent, the next night following, a bright signe of the crosse appeared in heaven, and the garments of all the *Jewes* were marked as it were from heaven with figures of the crosse, and replenished therewith as the Firmament with stars, which when the

day appeared, they seeking to put out, could not by any manner of means do it. And thus being astonished and confounded, they left off both their vaine enterprise, and also the place. So that by their wicked endeavour, the divine Oracle was not onely not made frustrate, but also more fulfilled and confirmed.

The *Jewes* being in this sort beaten from their enterprise, the Christians never beleese were not afraid to build in the same place; for they erected a Temple there in a round form, made of great hewne, and polished stones, covered with a leaden roof, very large, high, and beautifull to behold. The which in processe of time, was honoured with the Patriarchal seat, and became famous by reason of the true and pure worship of God which was therein maintained. At the length being invaded by the *Saracens*, it was contaminated four hundred threescore and three yeares, with the filthy worship of *Mahomet*.

Vvilb. Tyren. lib. 8. Hist. Bel. sacri. c. 20 & lib 9. c. 9. Bruc. lib. 6. Brid. 14 Iul.

Finally, in the year of Christ 1099. the very same Temple, though it was fortified with a wall, with Towers, and strong gates by the Christians, yet was it violently won by *Godfrey* of *Boloigne*, a valiant man, who killed within the circuit of the Temple ten thousand *Saracens*, in such wise that the upper face of the earth was covered with the blood of the slaine. In the which place the said *Godfrey* erected a Colledge of divine service, giving continuall maintenance to the same, furnishing it with necessary habitations, which so continued by the space of fourscore and eight yeers. The which expired, the same was possessed again by the *Saracens*, through the pernicious discord of Christian Princes; who in the top thereof (according to their manner) set up the figure of the Half-moon; and in the Courts thereof they planted Figs, and olive Trees. The same being now possessed of the *Turkes*, is defiled with the detestable worship of *Mahomet*. And all Christians are commanded by an *Edict*, not to enter thereinto upon pain of death. For if any Christian be known to have entred therein, he is by and by either compelled solemnly to deny the faith of Christ, or else publickly to lose his head.

The

The first Part of the Temple.

75.

THe *Holy of Holies* [called the *Holy place*, and the most Holy] which is so called, because of the singular holinesse of that place. It is also named the *Oracle*, and the *inner house*. For it was the secretest part of the Temple, [whereinto the high Priest came onely once a year] it being twenty cubits long, and as many in breadth; the height whereof was twenty cubits, [not a hundred and twenty cubits.] Whose floor was laid over with firre boards, covered with plate of Gold, and paved with Marble [as some write] The gates were made of polished stones inwardly framed with bords of Cedar, and covered with golden plates; the which being fastened with nails of gold, shined most gloriously, as if it had been a divine worke; whereon were graven Cherubins, precious stones, palmes, flowers, imbossements, and pictures of divers sorts, representing the celestiall beauty. The roof also was covered with golden plate, the very top whereof was set full of golden prickets, or sharp spits to fray away birds, lest by sitting thereon, it might be polluted. Into this sacred Holy of Holiest, the chiefe Priest for the divine Majesty thereof, entred but once every year alone in the feast of purgation; on which day the *Jewes* did fast and afflict themselves. And then that great and chiefe Priest of God, prefiguring the person of Christ, offered the blood of a calfe burnt without the hoast, for his own sinnes, and for the sinnes of the people. Who if he were legally polluted, but so much as in sleep, entred not in his owne person, but by his substitute.

Exod. 26. 33. Lev. 16. 2. 17. 27. Heb. 9. 22. 25. 3. 7. 1 King. 6 19. 2 Chro. 4. 20. & 5. 7. 1 King. 6. 30. *Ios. 6. bel. 6.* 2 Chro. 29. 2. Heb. 9. 3. 7. 13. Lev. 16. 3. Deut. 23. 10.

The Parts of the most holy Place.

76.

THe *Arke of the Covenant*, the which by the commandement of God was made of *Sethim* [or *Sittim*] wood, which corrupteth not, by *Moses* in the desart, covered within and without with plate of pure gold, being set in the middest of the Holy of Holiest, shining like the Sun with the glittering brightnesse of gold; whose surpassing beauty is rather to bee wondred at, then with words.

Exo. 25. 10. &c. 37. 1. & 40. 3. 20. Num. 17. Deut. 31. *Ios. 3. 4. 8.*

words to be expressed. In this Arke the two Tables of stone, containing the ten Commandements written with the finger of God, were kept with a singular care and holinesse. The Pot wherein was *Manna*, and *Aarons* flourishing Rod were put [*before it, and not into it.*] The Ark abode in this place about foure hundred and thirty years. It is written in the (*Apocryphal*) book of the *Machabees* that in the time of the Captivity of *Babylon*, the Prophet *Jeremy*, by the Commandement of God, hid the same privily together with the Altar of Incense, and the perpetuall fire in a cave of the mount *Nebo*. But the *Hebrews* conjecture, that it was carried by *Nebuchadonozer* into *Babylon*, and that it never returned again; but another made by the *Jews* instead thereof, after the returne from the Captivity. Othersome thinke that *Nebuchadonozer* carried away the same with five thousand and four hundred vessels of silver and gold which belonged to the Temple of *Jerusalem*, and put them into the Temple of *Bel* his god, but preserved by Gods providence (as it was someetime in *Philistea*) after threescore and ten years of the Captivity, they thinke (I say) it was restored again to the *Jews* at their return by *Cyrus*, together with the said vessels. But after the besieging of *Jerusalem*, *Titus*, and *Vespasian*, carrying out of the Temple to *Rome* (*as some* Relick-mungers say*) *the Arke of the Covenant*, *the two Tables of the Law*, *with both the rods of* Moses *and* Aaron; *also the golden Table*, *and some of the shew-bread*; the golden Candlestick, and the four (or two Pillars) made these to be carried among other spoyls, *by the Jews themselves round about the City in an open triumph, wherein with great pompe they triumphed over that Nation:* Simon Giora *Captain of the seditious, and seven hundred Jews Captives (which were selected from among the rest for youth and comelinesse) going before the Triumpher halfe naked, with their hands bound. This triumph being ended,* Vespasian *laid up all the vessels of* Jerusalem *in the Temple of* Peace *at* Rome, *which he in most sumptuous manner had builded*; But the Law of the *Jews*, and the purple vailes of the most secret places, he commanded to be safely laid up in his Pallace.)

1 King 8.9. Deut.16.5. Exod.25.10. Ex.16.34. Num.17.10. 2 Mach.2.2.

[See 2 King. 25.9. and below here at*]

2 Chro.36. Dan.1. 3.Esd.1. Esd.1 *Mier. in Foel c.3 Ios.*10 *an.*13.7 *Bel*24. *Suetos. in vit. Vespas. Rodolph. Langius de urbis situ fol. Templique origine, & excidio* l.2 c 15.

* See Number 84. at the end.

2 King.25.9. 2 Chron.36.19 2 Chro 3.15. Jer.52.22.

The

77.

The two Cherubims of glory, the which as it appeareth by the *Hebrew* text of *Paralipomenon*, are like unto young boyes, made of the wood of the olive-tree, ten cubits high, and covered with plates of gold, and ſhining with Angelical brightneſſe, ſtood at each end of the Arke with their wings ſpread, covering the propitiatory [or Mercy-ſeat,] [and *not* with the other couple touching the gate on both ſides] whoſe faces were directed toward the Mercy-ſeat, and looking one towards the other, they beheld both themſelves, and alſo the propitiatory.

Exo. 25.18.20. & 37.9. 1 King. 6.23. 28. & 8.7. Heb. 9.4,5. Joſep Ant. 3.

78.

The Propitiatory (or Mercy-ſeat) otherwiſe alſo called the Oracle, the which being above the Arke, between the wings of the two *Cherubims*, and ſhining with moſt pure gold in brightneſſe above the Sun, repreſenting the divine Majeſty, was as it were the ſeat of God ſpeaking; from whence he gave Oracles and anſwers [to the High Prieſt; ſo doth Chriſt Jeſus our great High Prieſt from God the Father, *Joh.* 12.50. *Matth.* 17.5.]

See Proofs at 77. next before

The ſecond part of the Temple.

79.

THe *holy place* called the *Sanctuary*, the outward houſe of the Lord, and the Prieſts Court. This is the other part of the Temple, forty Cubits long, and twenty broad, in height one hundred and twenty Cubits. The doors hereof were of gold. The floor, made of firre boards, was covered with plate of gold. The gates were made of polliſhed ſtones, and being within lined with boards of Cedar, were covered outwardly with plates of gold; whereon was graved *Cherubims*, precious ſtones, palmes flowers, and ſundry carved works, and pictures, which wonderfully delighted men to behold. Above it was covered with a fair roof ſhining as if it had been fire.

Exod. 25.8. Levit. 10.4. 1 King 6. 1 Chron. 22.19 & 24.5. 2 Chro. 3. Ezek. 44.17. Luke 1. Heb. 9. Joſ. 8. Ant. 3. & 15. Ant. 14. & 6 Bel. 6. & 7 Bel. 10.

From the entrance hereinto, ſuch as were not clean, were forbidden by the Law. Onely the Prieſts [and Levites] (which King *David* reckoned to the number of eight and thirty thouſand, and diſtinguiſhed the Prieſts by Lot into

2 Chr. 23.19. 1 Ch. 23.3.5.

1 Chron. 24. 1. ch. 25 31. chap. 27. 1. 4. Lev. 10. 9. Ezek. 44. 22. Exod. 28. 42. Lev. 6. 10. Rev. 3. 18. Rev. 1. 5, 6. Rev. 19. 9. Phil. 3. 9.

four and twenty orders) entred daily thereinto.

All which being without spot, according to *David's* Ordinance, weekly by turn from Sabbath to Sabbath, abstaining (as elsewhere) from wine, and from all other strong drinke, their privities covered with linnen breeches, outwardly cloathed and girded with a linnen garment, in due order, and with great reverence, they worshipped God, they offered sacrifices, and made their prayers. [*Typing Jesus Christ our High Priest, who cloaths his Saints (who are all Priests to God) with fine linnen, that is their Righteousnesse.*]

80.

Exo 30. 37. Levit 2. 1 Mac 4. Luk. 1. 8, 9, 19.

The Altar of Incense of gold, which by Gods Commandement was placed over against the vaile hanging before the most holy place, (called the Holy of Holies) whereon the Priests, every day, morning and evening offered unto God, for a sweet savour, Frankincense, and sweet perfumes. The Angel *Gabriel* standing sometime at the right hand of this Altar, told unto *Zachary*, as he was offering Incense, the conception of *John Baptist*.

81.

Exo. 25, 26, 27, 37. Chapters. Levit. 24. Jos. 3. An. 10. Exod. 26. 7. 14.

The Golden Candlestick, the which having seven branches, and so many Candles, was placed on the South side of the Temple; the which being lamps of most pure oyle, burned continually, and gave light as well by day as by night, to all the holy place [*which was covered with vailes, and had no other light. This is no warrant for burning Candles, or Torches where no need, as in the day time.*]

82.

Ezek. 47. Joel 3. *Aristeas li. de 72 interpret.* Corn. Tac. l. 21.

The Fountaine of water, which issued forth on the right side of the Temple, the water whereof *Salomon* derived into the sea of brasse, and into the Copper *Lavers*; the which being carried from thence by Cooduit pipes under the earth, breaking forth half a mile from the East side of the City, ran into the Brook *Cedron*, (or *Kidron*.)

83.

Exod. 25. 26. 37. Chap. Levit. 24. 1 Sam. 21. Mar. 2. Jos. 3. *Ant.* 9.

The Golden Table, the which stood on the North side of the Temple, whereon were set twelve loaves made of the most pure and fine flower of Wheat. The which being stale, remained to the use of the Priests, and then new were supplied againe every

Sab-

bath day; upon the which were laid two golden Cups full of Frankincense.

84.

The chiefe Priest his Image, and holy apparrel, every part whereof shew forth unto us a divine and heavenly magnificence. For when he went to offer sacrifice, or to enter into the most holy place, he put on not onely the under garments, spoken of before under the number seventy nine, but also above upon them a *Tunicle* (or little coat) of *Jacinth* [*sleeves down to the Ankles was mans device*] at the lower hem wherof there did hang threescore and two golden bels, and in another border as many Pomegranats. The *Tunicle* was girt with a girdle foure fingers broad, woven with silke, gold, precious stones, and flowers of sundry colours. Aloft above this, he did wear an *Ephod* or *Superhumeral*, that is to say, a most fair cloake, made of gold, of *Jacinth*, of purple, scarlet, and fine silke most curiously woven together, dazeling of the eyes by reason of the variety and glittering brightnesse of the colours and flowers. Upon each shoulder whereof there was a *Beryl*, or *Onyx* stone included in gold (which *Josephus* called *Sardonix*) in either of which stones, six names of the children of *Israel* were graven. Exod. 28. 9, 10.

Beside these, he had the *Reasonable* (or *Breast-plate*) of Judgement, which he carried upon his breast, wherein was doctrine and truth. The [Breast-plate of *Urim*] was a square thing about the breadth of a mans hand, woven and made of gold, Jacinth, purple, scarlet, and fine silke, whereto were fastened twelve precious stones of divers sorts, having ingraven in them the names of the twelve sons of *Israel* according to the order of their nativity. Vers. 15.

Moreover, on his head he wore a long round Cap [in form of a Miter] made of Jacinth and fine silke; upon the front whereof was set a brooch of gold in forme of a halfe globe, which figured the ineffable name of God, *Tetragrammaton*, with these four *Hebrew* letters יהוה [קדש ליהוה that is, Holinesse to the Lord] thereon ingraven, setting forth by the wonderfull brightnesse thereof the excellency of the divine Majesty. Also the golden Censer in his hand, by which he offered unto God the most fragrant odour of Frankincense, is a part of his ornaments. Exod. 28. 36.

All which things as they are full of mysteries, so some of them excelled

excelled the reſt: For [ſome boldly ſay, that ſtone which the high Prieſt did bear on his right ſhoulder, ſo often as he had pleaſed God with ſacrifices, did ſo wonderfully ſhine, that they which ſtood a great way off might perceive it. And (which is no leſſe wonderfull) the twelve ſtones which were on the Breaſt-plate did foreſhew unto them which went to the war, victory.] [*But this is more clear and profitable; Here was typed out, how our great High Prieſt, bears up all his Iſrael by his mighty power, and bears them all in his heart before the Lord, who ſeeing them there, hath bowels of compaſſion on them, and remembers them continually.*]

Heb. 7. 25. 26. Heb. 2. 17. & 5 2. Jer. 31. 20. 32. Luke 15. 20. 21

Both the *Reaſonable*, and the *Onyx* alſo have ceaſed (one hundred and five years, ſay ſome, yea above five hundred years before the Nativity of Chriſt to give their wonted ſhine and brightneſſe. [*Yea they were no more in uſe after the Babylonians burned the Temple.*]

Jer. 52. 13. Neh. 7. 65. Dan 9. 24, 25.

85.

The Vaile was woven of Jacinth, purple, ſcarlet, and fine ſilke, in moſt beautifull variety, and was adorned with Cherubims, and all manner of flowers imbroydered thereon, which hung at the gate before the moſt holy place, and at the death of Chriſt was rent from the top to the bottome, even in the midſt.

Exo. 26. 31. 33 & 36. 35. 2 Chron. 3. 14. Matth. 27. 51. Mar. 15. 38. Luke 23. 45.

The third Part of the Temple.

86.

The Jewes Ile, which alſo is called the *Entry*, *the Hall*, *the Holy Secular*, and *Solomons Porch*, being the third part of the Temple. Into the which men went up by foure ſteps, whoſe pavement checkered with marble of ſundry ſorts, was open to the aire, and uncovered, and was compaſſed about with a wall made with three degrees of ſtones of ſundry colours. To the which were annexed great Porches broad, and above threeſcore and ten cubits high, borne up with marble pillars of ſingle ſtones which were five and twenty cubits high, the roof covered with Cedar. The inſet gates covered with gold, ſhined moſt gloriouſly: And it had three high gates; whereof the firſt tended toward the

1 King. 6. 3. 2. Chron 3. 4. Ezek. 40. 7. 48. Heb. 9 3. Joſep. 8. Ant. 3. & 15. 14. & 6 Bel. & 7. Bel. 4. 16. & l. 2. cont. Appionem.

East

East, the second toward the South, and the third toward the North, every one of the which gates were shut with two silver doors thirty cubits high, and fifteen broad; but the West part had no gate, but was inclosed with a whole wall. And this was called the *Jews Isle* or *Hall* because only the *Jews* being clean, and not polluted, prayed there, and heard the words of the Law. In the which place, Christ taught the people oftentimes, and where the *Jewes* would have stoned him; and *Peter* when he had healed the lame man spake unto the people, and converted five thousand men. Before this *Hall* inclosed with a lattice, there was a Table set, containing this Law ingraven with letters of *Greek* and *Latine*, *Every stranger that shall enter into the holy place shall dye.* And the *Romans* had given authority to the *Jews* to put to death as well *Romans* as *Jews*, which transgresse this Law.

Luke 1.8,9. Joh.10. Act 3,4,5. *Jos.* 15. *Act.* 14. & 2 *Bel. Jud.* 16. & 6. *Bel.* 6. & 7. *Bel.* 4.

The parts of the Jews Ile.

87.

THe *Altar of burnt offering of brasse* which stood in the midst of the Ile open to the aire and uncovered, wherein that perpetual fire was daily maintained by the putting to of wood, which fire in old time the Lord sent down from heaven, when *Aaron* at the first time offered sacrifice in the Desart. On the which Altar, the Priests every day morning and evening, burnt sundry sort of Male-beasts, &c. which were clean, and without blemish, as Sheep, Oxen, and Goats, Turtles, Pigeons, and such like, which were consumed with this holy and perpetuall fire, for a burnt offering and odor of sweet savor unto the Lord. But (*Apocrypha fabulously saith*) how in the time of the Captivity of *Babylon*, this perpetual fire was hidden by the Priests in a dry Pit or Well, and being sought for by *Nehemiah* the Priest threescore and ten years after the same, there could be no fire found in that place, but a certaine thick water, which by divine power at the prayer of *Nehemiah* was set on fire. [So saith *Apocripha*, *in holy Scripture is no word of this*; *but* Nehemia *is called* Tirshata, *or* Governour, *and* Ezra *the* Priest.]

Ex. 27. 1. 8. 38. 1. 2 Chron. 4. 1 Lev. 1. 1. 15. & 6. 9. & 9, 7. 8. Ex. 40. 10.

2 Mac. 1. 18. 36

Neh. 8 8. 9. Neh 12. 26.

88.

1 King.7.21. 2 Chron.3.15. *Boaz* and *Jachin* (signifying *strength*, and *establishing*) two pillars of brasse of wonderfull beauty, two and thirty cubits high, whose circumference or circuit comprehended twelve cubits, which *Solomon* caused to bee made artificially, and placed them in the porch of the Temple, one at the right hand, which hee named *Jachin*, and the other at the left hand, which he called *Boaz*.

89.

1 King.7.23. 2 Chron.4.2. *Ios.8. Ant.3.1* *The Laver of brasse*, a vessell of great capacity, full of water, placed by *Solomon* on the North side of the Temple, whereon were carved the pictures of Cherubims, Lions, and Oxen. In this the Priests washed the beasts which should serve for burnt offerings, which nevertheless were first washed in the Sheep-pool, called *Probatica*.

90.

Mat.26.3.27.1 Luke 22.66. *The house of Counsel*, at the South side of the Temple, where was the assembly of the Elders of the people.

91.

1 King 6.5.10. 1 Chro.9.26. Jer.35.2. Ezek.42.13. 1 Mac.4. *Ios.5. Bel.9. & 6.Bel.6.* *The Closets*, or Treasuries, were side houses, long, broad, and high, like towers; In the which, the Priests when they should enter into the holy place, did put off their woollen garments, laying them up till their service was ended; wherein also they did eat the parts of the peace-offerings.

92.

Exo.30.18. & 38.8. 1 King.7.23. 2 Chron.4.2. *The Sea of brasse*, containing very great store of water, which *Solomon* made, and placed on the South side of the Temple upon twelve Oxen of brasse, wherein the Priests entring into the Temple to serve at the Altar, washed their hands and their feet.

93.

Jer.26.20.& 36.10. *The new Gate*, which was in the Ile of the Temple toward the South, where *Jeremy* fore-shewing that the City and Temple should be destroyed, was taken. And where *Baruch* read before the people the Prophesie of *Jeremiah*.

94.

1 Esd.9.38. *The holy Gate*, otherwise called the brazen Gate, which being in the In-set part of the Temple, opened toward the East; before the which *Esdras* read the Law of God before the people;

and

and where the Rulers of the Jews, a long time after that, exhorted the seditious unto peace.

95.

The Porch of the Temple, builded by *Solomon* before the *Sanctuary*, the which was twenty cubits long, and ten broad. 1 King 6.3. & 7.6. 2 Chr. 3.4.

96.

The Kings Seat which was very lofty, which *Solomon* prepared for the Kings. 2 Chron. 9.17. Hier. in Chron 3.

97.

The Lofts (or Chambers) of the Singers [where divine prayses were sung with voice, and with divers Instruments. *So some say, but no word of this in* Ezek. 40. *which points at a time not past, and legal, but to come, and Evangelical.*] Ezek. 40. 44.

98.

The place of Zacharias, where he was stoned between the Temple, and the Altar. 2 Chron. 24.20 Mat. 23.35.

99.

The place where the *Jews* would have stoned Christ. Joh. 10. 31.

The fourth part of the Temple.

100.

THe *Ile* which belonged to the Gentiles, being also called the *out-ser Court*, which is the fourth part of the Temple, into the which men ascended by many staires, whose inser space open to the aire paved with all manner of beautiful stones, had foure excellent gates opening towards the foure parts of the world, which were shut with doors of brasse. This being a square porch much like a Cloyster, upholden with pillars of Marble, and seeled over with Cedar, was thirty cubits broad. The whole circuit and compasse of which porch was five hundred paces. Into this Court or porch all sorts of Jews and Gentiles might enter, both clean and unclean; whereupon it was called the Court of the Gentiles. [Here hence it was that Christ did cast out twice the buyers and sellers, and suffered not any man to carry so much as a vessell through the same. *So say some, but we finde it was the Temple it selfe*, Joh 2.16. Mat. 21.12. Luke 19.45. Mark. 11.7. See Number 110.] Here hee discharged the woman [Ezek. 40. See Number 92.] Jos. 15. Ant. 14. & 6. Bell. 6. & 7. Bel. 10. & lib. 2. contra Apionem. Ezek. 10.5. 2 King 21.5. Joh. 10.31.

woman taken in adultery. Here he taught oftentimes. Here also the *Jews* would have stoned him. Finally here it was that he was glorified before the *Gentiles* with a voice from heaven.

The parts of the Court of the Gentiles.

101.

Ios.17. Antiq.8. & 12.chap. Also 1 Belli Iud. 21.& 2 Bel. 1.

THe *Golden Eagle* was of great weight set up by *Herod* the greater, over the greatest gate of the Temple; and was at the last pulled downe by the *Jewes*, and cut in peeces, whereupon arose a great tumult, and many were slain.

102.

Mar.7.7. Mat.27.6. 2 King.12.9.

The Treasury of the Temple, in *Hebrew* called *Corbon*, a chest wherein was offered, and kept such money, as served for the necessaries of the sacrifices for the sustentation of the poor, and for the repairing of the Temple. When *Helidore*, who was sent by the King of the *Syrians*, sought to take the spoyl of this treasury [*it is said*] he was scourged by Angels from heaven: And when *Pilate* by the like temerity would have bestowed this holy treasure for the bringing in of waters; he was let and hindred by a general uproar of the people, the which nevertheless the *Romans*, when they had won the City, took, and carried away. Also we read [in 2 *Maccab.*] that *Lysimachus* was slain near unto this place: Here it was that Christ taught himselfe to be the light of the world, and said that he should be lifted up upon the Crosse by the *Jewes* (*or the Romans rather.*) Christ sitting here, pronounced that the poore widow, offering two mites, had given more then all the rich. Over this treasury, for a monument of his adverse fortune turned into prosperity, King *Agrippa* hanged up that golden chaine, which the Emperour *Caius* gave unto him, being equall in weight to that iron chaine with which his hands were bound by the command of the Emperour *Tiberius*.

2 Chron.24. 2 Mac.3. Ios 18.Ant.5. Ios.17. Bel.11. 2 Mac.4. Ioan.8.Mar.12 Luke 21. Ios.18.Ant.13. & 19. Mat.20.19. Mar.10.33. Lu. 18.32. Mar.12.41.

103.

2 King. 20.11. Isa.38.8.

Achas (or *Ahaz his*) *Dial*, the King, which he made, wherein the King *Ezekias* being sicke, for a signe of recovering his health, the shadow of the Sun, by divine miracle, went backwards ten degrees.

The

104.

The North Gate, whereof mention is oftentimes made in the Scripture, and in *Josephus*. 1 Chro. 26. [Ezek. 40. 23.]

105.

The South Gate mentioned oftentimes in Scripture, and in *Josephus*. 2 Chro. 26. 13.

106.

The West Gate, the which also in the book of *Chronicles* is called the gate of foundation. [*Qu. If meant of the gate of the fountain*, Neh. 3. 15.] 1 Chro. 26. 13. 1 Chro. 23.

107.

The East Gate, which also is called the gate *Sur*, otherwise *Seir*; also the Kings gate, and the *Beautiful* gate, because of all the rest it was the greatest, highest and fairest, by which also there was the principall entrance into the Temple. This being decayed was repaired by King *Jotham*. And neer unto this gate the Apostle *Peter* with his word (*in the name of Jesus Christ*) healed the man which was lame from his mother womb, and sate there begging of alms. 1 Chron. 9. 26. Nehem. 3. 2 King. 11. 15. chap. 2 Chron. 27. Acts 3. 1, 2.

108.

The Towers of Trumpeters, which were erected aloft in the west corners of the Temple. In the tops whereof, the Priests, wanting the use of bells, with two silver Trumpets, called the people unto the Temple. From thence also they told the people of Festival dayes, of *Sabbaths*, of Fasts, and of solemne Feasts. Num. 10. *Jos.* 5. *Bel.* 9. Num. 28.

109.

Here Christ writing with his finger on the ground made the accusers of the women taken in adultery ashamed, and set her free. John 8. 2, 3.

110.

Here Christ making a whip of cords, cast out the buyers and sellers, together with their Merchandise. [See Number 100] Joh. 2. 16. Mat. 21. 12. Mar. 11. 17.

I Thus

Thus far we have spoken of the Temple, and of the parts thereof, and now we will prosecute the other parts of the Daughter of Sion.

111.

The Theater which was builded in form of a halfe circle, by *Herod* the *Ascalonite* King of the *Jews*, near unto the Pallace of the *Macchabees*. In the circuit whereof in Imagery was set forth the Titles, the Victories, and Spoyls of *Augustus Cæsar*, shining with silver and gold; where the better, and more worthy sort sitting upon stairs and seats made round in compasse, and the rest standing therein, beheld the players, and actors, and Musitians playing their Comedies and Tragedies, and other Playes.

Ioſ. 15. & Ant. 8. & 10. Ant. 15

The Places of the Daughter of Sion.

112.

The Throne of Solomon. It was a very great Theone of *Ivory*, covered over with shining gold, close and round in the top like a Judgement seat, having six steps or stairs, at each end whereof were twelve Lions set. In this Throne King *Solomon* sate, when he heard the controversies of the people, and pronounced Judgement, and capital sentences, appointing Laws and Statutes. Therein also he sate, when in royall manner he would shew forth his pompe, glory, and riches, and when he intended to bestow upon his faithfull servants rewards.

1 King. 10. 2 Chron. 9. 17. Ioſ. 8. Ant. 5.

113.

The Passage which King *Solomon* made of strong timber, to go from his Pallace into the Temple.

Lyra in 3. King. 7.

2 Chron. 9.

114.

The Tribunal, was a publicke place, set before the house of *Pilate*, and appointed for Judgement, where the Lieutenants of *Rome* were wont to give sentence, which in *Greek* was called *LITHOSTROTOS*, that is, *a place of pavement*, and in *Hebrew GABATHA*, because it was high and lofty. *Pilate* sitting in this judgement seat, and having good will to free Jesus standing before him, took water and washed his hands before the people, say-

John 19. 13. Mat. 27. 19. Mar. 15.

saying, *I am innocent from the blood of this just man*: But all the people crying out, *Crucifie him, Crucifie him, his blood be on us, and on our children*: And further laying treason to his charge in that he made himselfe a King, he condemned Christ to the death of the Crosse in this forme of words: wee may finde them in a certaine Author, from whence we faithfully report them.

Jesum Nazarenum subversorem Gentis, contemptorem Cæsaris, & falsum Messiam, ut majorum suorum testimonio probatum est, ducite ad communis supplicii locum; & cum ludibrio Regiæ Majestatis, in medio duorum latronum cruci affigite. Ite, inquit, expedi cruces; that is to say, *Carry ye to the place of common execution* Jesus *of* Nazareth, *a subverter of his Nation, a contemner of* Cæsar, *and* [*] *a false* Messias, *as is proved by the testimony of the Elders of his own people, and crucifie him between two theeves in reproach and scorne of his Kingly Majesty; Go Hangman, and make ready with speed the crosses.* The which sentence being pronounced, he delivered him to the Souldiers to be crucified: Who brought forth Jesus, deprived of all beauty and comelinesse, and more like a Leaper, then to himselfe, by reason of the paines which they had laid on him; but that he might be known unto the people, they put on him again his own garments, and carrying his crosse, with two theeves through the Gate of Judgement, to bee crucified in Mount *Calvary*.

Salig. Tom. 8. cap. 7.

[*] This seems to crosse that in Joh. 19. 19, 20, 22.

Isa. 53, 2, 3.

Pilate sitting in this *Tribunal* seat in time of an Insurrection for bestowing the holy treasures of the Temple, which were called *Corban*, gave a secret signe to the Souldiers which were privily armed under their cloaths, that they should not use swords, but clubs, to beat down the tumultuous Jews; By which means many of them were slaine, many sore wounded, and very many trodden under foot, even to death, by their owne company in the tumult.

Jos. 18. Ant. 5. & 2 Bel. 8. Euseb. 2. Hist. Bel. 6. Nicep. 2 Hist. Ec. 10.

After this *Florus* the Lieutenant sitting in the same judgement seat, caused many of the Noblemen, and Gentlemen of the *Jewes*, to be beaten and torn with rods and whips, and to be fastened on crosses, who also caused many other massacres about the City, nothing sparing neither women, children, nor sucking babes.

Jos. 2. Bel. 14. 15

The which were certain beginnings of vengeance taken by Almighty God upon the obstinate *Jews* for the shedding of the innocent blood of Christ.

115.

Ioseph. 13. Ant. 18. Bel. 3.

The Tower of Strato, in *Greek* called *Pyrgus Stratonis*, situate between the Castle *Antonia* and the Temple, it was a hollow and an obscure passage where *Antigonus* was slain by the souldiers of his brother.

116.

a King. 23. 4. 6. 12. Sopho. 1. Ioseph. 14. Ant. 8. & 15. Ant. 14. Item 1. Bel. 3. & 6. Bel. 6, 7. & 6. Ioseph. 10. Ant. 16. Euseb. 2. Hist. Ec. 23.

The Valley of Cedron, [or *Kidron*] broad, deep, and darke, which in manner of a ditch or trench compassed the Temple round about. And because it was disposed after the fashion of a Morter, it was called in *Hebrew Mathhez*, and in *Latine Pila*. This was so exceeding deep, that men could not look down from the roof of the Temple into the bottome thereof, but their eyes would dazle, and their heads seem to turn with giddinesse. Herein Merchants, and all sorts of Chapmen dwelled. Into this Valley *James* the brother of the Lord, first Bishop of *Jerusalem* (*say Roman Writers*) for professing Jesus the Son of God on the feast of Passeover, was cast down headlong from the battlements of the Temple at the command of *Anani* a *Saduce*, chief Priest, and was immediately knocked on the head with a Fullers club, and was there buried near unto the Temple; his Monument remaining there a long time after (*as some write.*)

117.

D. Petrus Peregrinus & M. Matthæus Stuberch did measure the City of Jerusalem long since, by whose report this Description is made [many hundred years after.]

The Wall of the Crosse [*as some note it*] by which Christ having received his judgement to be crucified, went forward with painfull and bloody steps to mount *Calvary*.

Sect. 2. For [*thus some* Romanists *write of it*] beginning at the Pallace of *Pilate*, he made six and twenty steps (which make threescore and five foot) unto the place where the crosse was laid upon him.

Sect. 3. From whence (all the City gazing on him) carrying his crosse on his sore shroulders, he came towards the West, or rather North-west fourscore steps, which make two hundred foot, to the place, where men say, that he fell downe under his Crosse.

Sect. 4. From thence going forward by threescore steps, and three

three foot (which make a hundred fifty, and three foot) he came to the place where (they say) the blessed Virgin *Mary*, with *John* the Apostle, met with him. And proceeding from hence by threescore and eleven steps, and one foot, and a half (which make a hundred seventy and nine foot) he came to a certain crosse-way, where *Simon* of *Cyrene* was compelled to bear the hinder part of the Crosse with Christ. [*Is not this a notable proof with Scripture for saying on beads Latin prayers at crosse-wayes.*]

Also *Petrus Calestinus* in his book entituled, The way of the Crosse. See Number 123.

Sect. 5. Taking his way hence by one hundred ninety, and one steps, and halfe a foot (which cometh to four hundred and seventy foot) [*How punctually did some then measure the feet some hundred years after*] he came to the place where [*they write* Veronica] met with him. And from thence going three hundred thirty six steps, and two feet (which amount to eight hundred forty and two feet) he came to the *Judiciary* gate, where once again he fell with his Crosse.

Sect. 6. From thence he ascending faintly a very hard and stony way towards the North, he gained three hundred forty and eight steps, and two foot (the summe eight hundred seventy and two foot) which brought him into a twofold way, where certaine women weeping spake unto him: And from hence labouring forward threescore steps and one, and halfe a foot (which make foure hundred and foure foot) he fell downe the last time, at the foot of the Mount *Calvary*. From thence he wearily, and faintingly went forward eighteen steps, or forty five foot to the place where the Hangmen drew off his cloaths, where they gave him to drink wine mixed with mirrh and gall.

Sect. 7. Then he went on twelve steps, or thirty foot, even to the place where he was nayled on the Crosse on mount *Calvary*. So that from the Pallace of *Pilate*, unto the place where Iesus was crucified, the distance is a thousand three hundred and seven steps, or by another account, three thousand two hundred sixty and eight foot.

We have made such exact description (*saith the* P. P. *Author*) and demonstration of the Way of the Crosse (as also the Way of the Captivity hereafter expressed under the Number of two hundred and five) to the end that every Christian man, in all places,

even in the doors of his house, or walking oftentimes in his Garden, or being in a journey, or in the Temple, either lying in his bed, may by the imagination of his minde conceive the like way, and with godly affection of the heart may meditate upon the passion of Christ; the which no doubt, is both acceptable unto God, and for our own souls health most profitable, as the writings of good men by their often exhortation do testifie. [*But a far better helpe is appointed and afforded of God, even the holy Scriptures themselves, that doe best and most effectually set forth Christs Passion, as Isa.53.1.2. Mat.26.20. to the end of Mat.27. Mar.14. Joh.18.& 19.*]

118.

Neh.3.28. 2 King.11.19. 2 Chron 23. Ios.9.Ant.7.

The way of entrance for the Horses, which was between the Pallaces of *Solomon*, and of the Queen. By which *Athalia* the Queen being brought out of the horse-gate, was slaine in the valley of the brook *Cedron* (or *Kidron*.)

119.

Ioan.19.

The Gallery, made in form of a stone bridge, with many arches, extending it selfe with ample largenesse over the common street, adorned with open walks upon the same. From the which there was a passage from the Pallace of *Pilate* into the Castle of *Antonia*, and so from thence into the Temple. From this place, being very safe, the Lieutenants of *Rome* were wont to speak unto the people; whereon *Pilate* standing, exhibited *Jesus* to the Princes and people of the *Jewes*, to be looked on, being very sore scourged, spit on, cloathed with a purple cloak, and wearing a sharp crown of thorns upon his head, saying unto them, *Behold the man*, that he being thus afflicted, they might have compassion on him: But they with confused voyces cryed, *Crucifie him, Crucifie him.*

Breid.14.Tol. Salig.8.cap.7.

Ios.2. Belli Iud. 6.& 5.Bel.9.

Whereas yet an arch of stone is to be seen, and is shewed unto strangers (*written by Relick-mongers some hundred years after*) with this Inscription. *Tolle, Tolle, crucifig*— the rest cannot be read by reason Antiquity hath worn it out. From this *Gallery* King *Agrippa* pronounced an eloquent Oration to pacifie the seditious people exhorting them to obey the *Romans*. *Josephus* maketh mention many times of this *Gallery*.

120.

Pasch.Descrip. Terræ.207.

The Crosse of Christ, which was laid on his shoulder, was fifteen foot

foot long, and eight foot over, as we have received by Tradition of the Elders.

121.

Here it is said that Christ fell the first time under his Crosse. *Pasch. d.* 207.

122.

Here also by Tradition of some Fathers, it is said, that the blessed Virgin *Mary* with *John*, and certaine godly women stood, as Christ passed by with his Crosse. *Breid.* 14. *Inf.*

123.

Christ being come to these two wayes (*of which in* Number 117. *Sect.* 4.) and being wearied with the heavy burden of his Crosse, is said to have fallen. For the which cause, the souldiers and *Jews*, fearing that he would faint before he could be crucified, took a certain man coming out of the Country, named, *Simon* of *Cyren*, and compelled him to carry the Crosse after Jesus; (*or to helpe him to carry it.*) Mat. 27. 32. Mar. 15. 21. Luke 23. 26. *Breid.* 14. *Inf.* *Sa.* 1. 8. c. 7. *Pas. d.* 208.

The third Part of the City.

124.

The second City, this is, the third part of the City, the which also had many narrow wayes whereof mention is made sometime in the Scripture; wherein, among others, many Prophets and Noble-men dwelt. This when the *Romans* had gotten, they were by the seditious again driven out of the City. [*The name of it in Hebrew is* Jeruhalajim *of the dual number, implying*, (*it seems*) *two Cities, the higher above the lower, to which the Apostle seems to allude*, Gal. 4, 25, 26.] 2. King. 22. 2 Chron. 34. 8. Sopho. 1. *Hier.* in 2. Chron. 34. 8. *Ios.* 6. *Bel.* 10. See page 2.

The places of the second City.

125.

The Lake Amigdalon, neer unto which *Titus* erected a Bul-warke. *Ios.* 6. *Bel.* 12.

126.

The house of Mary, the Mother of *John*, and of *Marke*, one of the seventy, and two Disciples of Christ, wherein the faithfull of the Primitive Church were wont to assemble themselves, and to pray. Where also, after the Martyrdome of *James* the Act. 12. 12. 42.

Apostle,

Apostle, when *Peter* was cast into prison by *Herod Agrippa*] *Sal.Tom.8. c.4.* they prayed without ceasing for his deliverance: Who at the last being brought out of prison by the Angel, and knocking at the door of this house, was by a Damsel brought into the same. In the which place afterward a Church-house was builded, which was the first of the Christian *Greeks*. And is an Episcopall Seat, which the *Syrians* hold unto this day; [*said the Author.*]

127.

2 King. 22. 14. 2 Chro. 34. 22. *The house of* Olda [*or* Halda *the Prophetesse*, [*not a Nun, but*] the wife of *Sellum* [a famous Noble-man, the great Uncle (*say some*) of the Prophet *Jeremy*] whose counsell being asked by the King *Josias*, she foretold him of the destruction of *Jerusalem*.

128.

Bel.2. Bel.Int. 18. & 6. Bel.6. *A Conduit*, and Fountaine, which by Pipes sent forth water aloft, and by the like Pipes derived water into *Herods* Pallace, and about the same, filling the Cisterns thereof.

129.

Bel.2. Bel.24. *The Wood market*, which *Gestius* set on fire.

130.

Jer.35.2,3. *The habitation of the Rechabites*, (*say some*) who living Religiously according to the Commandement of their Father, possessed neither fields nor vineyards; and like pilgrims of this world, dwelt not in houses, but in tents, and wholly abstained from wine. Wherefore when through the necessity of war they were compelled to come into the City, *Jeremy* [not drinking wine unto them, but] by the Commandement of God, *bidding them* drink wine, they would drink no wine. By which example of their obedience, the same Prophet reprehended the disobedience of the obstinate *Jews*, neglecting the Commandement of God, and therefore he did set before the one a punishment, and before the other a reward.

131.

Isa.22.11. *A Lake* (or a *Ditch*) which was situate between two walls of the City, whereof mention is made in *Isaah* the Prophet.

Bel.6. Bel.9. 132.

The middle Tower, which was in the middle wall.

A

133.

A Monument of *Alexander Jannæus* the high Priest and King, wherein he was buried by the authority of the *Pharisees*, very sumptuously. Ios. 13 Ant 21. & 6 Bel.

134.

A Monument of *Johannes Hircanus*, high Priest and Captaine, of whom mention is often made in *Josephus*. Ios. 6. Bel. 7.

135.

The second Wall, the which is also called the Middle-wall, beautified with many gates, and divided with fourteen Towers; the which wall *Hezekias* the King repaired, and made more strong and higher. 2 Chron 32. Neh. 3. 8 & 12 Ios. 6. Bel. 6.

136.

The Pallace of Herod, which was builded by *Herod* the *Ascalonite* King of the *Jews* (who killed the Innocents) with sundry sorts of polished marble stones near unto the West-wall of the City, from the old wall, even to the middle wall, being most singularly beautified with silver and gold, most strongly fortified with an iron gate, and three most excellent Towers, to wit, *Hippic*, *Mariam*, and *Phasel*, which in greatnesse, strength, and beauty, excelled all the Towers of the whole world. Within was the Kings Hall, which being builded on high, and very lofty with unspeakable magnificence, was wholly compassed about with most beautifull Towers, Parlors, Chambers, Galleries, Porches, and with Pillars, with which there was an inclosed Court, open to the aire. Mat. 2. Ios. 6 Bel. 6. Ios. 2 Bel. 17. Ios. 6. Bel. 6.

In this Hall Christ was presented to *Herod Antipas*, *Tetrarch* of *Galilee* (who had killed *John* the *Baptist*;) This *Herod* asked Christ many questions, who was there constantly accused by the *Jewes*; whom when he answered nothing, the same *Herod*, and his whole rout, despised, and scorned, and so sent him to *Pilate* clad in white, *and in scarlet*, as if he had been a fool, or a *Kingly Jester* [*No wonder therefore if Christs members be scornfully used. Then they should look unto Jesus, and follow his steps*, 1 Pet. 2. 23, 22. Heb. 12. 2.] Now that Hall, or Pallace, is a School for children of the Infidels. Luke 23 8. Mat. 14. 1. Vers 10. Luke 23. 9, 10. Vers. 11. Mat. 27. 28. Breid. 14. Ital.

137.

Jer.39.3.& 52. *The Middle Gate* of the second wall wherein the outward-most walls being broken, the Princes of the King of *Babylon* did sit.

138.

Jos.2.Bel.1.7. *The outwardmost Court*, compassing the *Hall of Herod* round about, where the Kings souldiers did watch and ward; Wherein was the Kings prison whereinto malefactors were put. In this prison Saint *Peter* was shut up by King *Herod Agrippa*, who had slaine *James* the greater. Which *Peter* being bound Act.12.1,2. with two chaines, and most safely kept by four quaternions of souldiers all the daies of sweet, (*or unleavened*) bread: But in the night before the day whereon he should have been put to death, he was by the Angel of the Lord loosed from his chaines, and by him brought forth through an iron gate, by the first and second watch into the City. (As in *Act.*12.)

139.

Jos.6.Bel.Jud. 12. *The Lake called Strutium*, which was the middle Lake. Here also *Titus* caused a Bulwark to be made.

140.

Jos.6.Bel.5,6,7. *The Tower Hippic*, which being four square, was builded in the second wall upon a high hill. It was fourscore and five cubits high; and having two tops, was to be seene afarre off. It was marvelous strong, builded by *Herod* the elder, who having in the war lost his friends the *Hippicks*, called this Tower after their name, *Hippic*.

141.

Jos.15, *Ant.* 9. & *Bel.*1.6.& 6 *Bel.*6. *The Tower Mariamne*, which being fifty cubits high, stood aloft in most beautiful manner, upon a high hill of the old wall, which *Herod* builded for a memorial of *Mariamne* his best beloved wife, whom hee had slaine, and called it after her name *Mariamne*. And because it carried the name of a Queen, therefore it was more beautifull in shew then the other.

142.

Jos.14. *Ant.*22. & 16. *Ant.*5. *The Tower Phaselus*, which being fourscore and ten cubits high, set upon a high place of the old wall, and made aloft in form of a ball, was of wonderfull height and exceeding strong; Which *Herod* builded after the fashion of the Tower *Pharus* in *Alexandria*,

andria. And in the honour of his brother *Phasolus* called it *Phaselus*, who being taken prisoner by the *Parthians*, and having no liberty to use neither weapon nor hands, ran his head against a stone, and so killed himselfe. How this, and the other two Towers were left standing after the destruction of *Jerusalem*, read under the number of (1) going before. *Ios.17. Ant.14. & 1.Bel.11.& 6 Bel.6.& 7. Bel. 18.*

143.

Herods Parke, which had in it an Orchard and a Garden, watred with Ponds, Rivers, and Fountains, replenished with sundry wild beasts, Fishes and Fouls, having many large Walks, and round about the same, many towers of tame Doves. *Ios.6. Bel.6.*

144.

The Hospital, which *Hircanus* the high Priest founded with the money which he got out of the Sepulchre of *David*, wherein pilgrims, poor men, and such as were impotent, were sustained and kept. *Ios.13. Ant.15. Egesi.1.Hist. ful.1.*

145.

The wrestling place, the which was placed in *Herods Palace*. It was large, serving in the Winter time for Wrestlers, and for other exercises, and pastimes, wherewith men recreated themselves. *Ios.6. Bel.6.*

The fourth part of the City.

146.

THe *new City*, called in Greek *Kenopolis*, the fourth part of the City, the which was severed as the other parts of the City were with walls, and many narrow wayes, which went crosse, extending to the walls of the City; wherein dwelt Woolsellers, Carpenters, Smiths, and other Workmen and Artificers. *Ios.19. Ant.7. & 2.Bel.15. & 6.Bel.6.7.9.13*

The places of the new City.

Latine Bezetha.

147.

Bezetha, a Mountain, the which having many houses built thereon, was inhabited by the common sort of people. *Ios.6.Bel.6.*

148.

The Castle of the Assyrians, neer unto the which *Titus* pitched *Ios.6.Bel.8. & 13.*

ed his Tents at such time as hee had gotten the wall of the City. This Castle stood more then an arrow-shoot from the second wall.

149.

Ioſ.19.Ant.7.& 2 Bel.10. & 6. Bel.6.

The third Wall, the which also is called the out set wall, which King *Agrippa* made upon the common charge of the Citizens, extending it more broad and high then it was before. This wall was very firme and strong, five and twenty cubits high. It had fourscore and ten square and lofty Towers which were of great force, distant one from the other two hundred cubits, whose building and beauty in stone work, was nothing inferior to that of the Temple.

150.

Neh.3.16. Neh.12.39.

The broad Street, the which also was called the street of the gate of *Ephraim*.

151.

Iſa.6. Bel.6.

The Kings Caves, upon the which the third wall of the City was builded in length.

The Gates and Towers about the City.

152.

2 Mach.12.37.

Caphenetha, the East wall of the City upon the brook *Cedron*, which *Jonathas Machabees* repaired.

153.

Iſa.28.16. Pſal.87.1. Pſ.118.22. 1 Cor.3.11. Acts 4.11. 1 Pet.2.6,7.

The corner stone, which was most hard, being the firme foundation of mount *Sion*. This was a figure of Christ, who is the strong and stable foundation of his Church.

154.

2 King. 14.13. 2 Chron 25.23 Jer 31.38. Za h.14.10. Brocitin 6 Sal. Tom.8.cap.5.

The Gate of the Corner, so called because it was scituate in the North-east corner of the City, next unto the brook *Cedron*. The which also was called the gate of *Benjamin*, because the way lead through the same unto the tribe of *Benjamin*. By this gate, wood was brought into the City out of the Desart. In this gate also *Jeremy* the Prophet was apprehended, whose ruines are now to be seen a great way out of the City.

155.

The golden Gate, scituate between the gate of the valley, and the

the gate of the Fountain, ſo called, becauſe it was gilded with gold; It was alſo called the Eaſt-gate, becauſe it was builded on the Eaſt-ſide of the Temple: And becauſe it lead by a very ſhort way, from the Temple to mount *Olivet*, it was rather a gate of the Temple then of the City; and therefore *Nehemias* made no mention thereof. By this gate Chriſt came riding upon an Aſſe into the City of *Jeruſalem*, at what time men cut down palms and ſtrowed them in his way, crying, *Hoſanna* before him. Exek. 43. 4. Broc. itin. 6. Sal. Tom. 9. cap. 4 Breid. 14. Paſch. die. 384. Mat. 21. Joh. 12.

156.

The Gate of Ephraim, which now of ſome is called S. *Stephens* gate, ſcituate on the North part tending toward the way which leadeth unto the tribe of *Ephraim*, whereupon it was called the Gate of *Ephraim*. From this gate unto the gate of the corner, *Joaz* King of *Iſrael*, beat down the wall of *Jeruſalem* by the ſpace of four hundred cubits, and in triumphant manner he being carried into the City in his chariot through that breach, became Lord of the City. Which wall, together with the Towers thereof, *Uzziah* King of *Juda* afterward reſtored again. 2 King 14. 15. 2 Chron. 25 23 Neh. 8. 16. & 12. 39. Joſ. 9. Ant. 10. Broc. itin. 6. Sal. Tom. 8. cap. 5

157.

The Water-gate, the which was ſcituate between mount *Sion* and the mount *Moria* in the valley called *Mello*, toward the Eaſt. It was called the Water-gate, becauſe it opened a paſſage unto the Fountain of the water of *Siloe*; and becauſe horſes were carried through the ſame to be watred in the brook *Cedron*. And for this cauſe it was called the Eaſt horſe-gate, and it tended toward the the valley *Gehennam*. Neh. 3, 15. 26. 28. Ne. 8, 1. 16. 2 Chron. 23. Ier. 19. 31. Broc. itin. 6. Salig. Tom. 8. cap. 5.

158.

The *Gate Genath*, or the Gate of King *Herods* Garden, which was not far from the ſecond wall of the City, by which water was brought up into the Tower *Hippic*. By this gate the ſeditious privily ſallied out many times upon the *Romans*. Joſ. 6. Bel. 6, 7, 8

159.

The *Gate of the Kings Garden*, which in mount *Sion* was placed between two walls of the caſtle, by which King *Zedechias* fled in the night. 2 King. 25. 4

160.

The *Gate of the high Prieſts Pallace*, at the South-ſide of the City. Neh. 3. 26. 28.

161.

Neh.12.39. 2 Chro.33.14 Sophol.10. Nehem.3.3. Broc.itin.6. Sal.tom.8. cap.1,5.

The *Fish-Gate*, the which was scituate next to the Tower of *David* in the valley of *Millo*, between mount *Sion*, and the lower City, towards the West; and by the vault adjoyning to the same, it gave a convenient passage to and from the City to every man. And it was called the Fish-gate, because through the same Fishes were brought into the City from *Joppe*, & from other Towns of the Seacoast. This also had other names, as the gate of *David*, and the Merchants gate. *Davids* gate, because it was next to *Davids* Tower; and the Merchants Gate, because by the same much Merchandize were carried into the City from *Bethelem*, *Hebron*, *Gaza*, from *Ægypt*, and from *Æthiopia*. By this Gate strangers that came from the West, were wont to enter into the City.

162.

Neh.3.14.& 12.31.

The Dung-gate, on the East-side of the City, toward the Comer-gate, on the North-east, carried all the dung and filth of the City which the rain gathered together, into the brook *Cedron*, whereupon it was rightly called the Dung-gate.

163.

Broc.iti.6. Sa.tom.8.c.5. Ios.6.Bel.2. & 5.

The Gates of Womens Towers. On the North end of the City, by which the seditious brake forth upon the *Romans*, when they besieged the City.

164.

2 Chron.26.9. Neh.2.13.15. Neh.3.13. Broc. itin.6. Breid.14. Iul. Sal.tom.8. 65.

The Valley Gate, so named, because it made way into the Valley of *Jehosaphat*, scituate in the midst between the Dung-gate, and the Golden-gate, and not far distant from the Sheep-market, and the Pool called *Probatica*. The which also for this cause deserved to be called the Drove-gate, because the flocks of Cattel which were sold in the Sheep-market, and were to bee offered for sacrifice in the Temple, were brought in by this gate. But now it is called S. *Stephens* gate, of the first Martyr *Stephen*, which was stoned to death not far from the same.

165.

Neh.3.6. & 12.39. Deut.22.24 Ruth 4.1. Heb.13.12.

The old Gate, which being on the West-part of the City, was called in time past by the *Jebusites* the Gate *Jebus*. It was also called the Judgement gate, because in old time, the Judges did sit there in Judgement. For then the Seniors did exercise Justice and

and Judgement in the Gates of their Cities; and such as were condemned to dye, went out at this Gate. Whereupon Christ was lead out of the same to be crucified. Of this Gate there are at this day some old remainders and ruines to be seen. Broc.itin.6. Sal.tom.3. cap.7.

166.

The Rock, which was very high, going along from the Tower *Psephina* unto Mount *Sion*, upon the which the whole West-wall of the City stood. Broc.itin.6.

167.

The Tower Hananeel, the which being not far distant from the Corner-gate, towards the East, and by North, was very strong and notable, whereof the holy Scripture maketh mention oftentimes. Jer.31.38. Zach.14.10. Neh.3.1.& 12 39.

168.

The Corner Tower, standing aloft upon the Corner gate, which King *Ozias* did strongly repair, and made it one hundred and fifty cubits high. 2 Chron.26.9.

169.

The *Tower of David*, strong and lofty, the which was builded by King *David* in a corner of two deep Valleys, on the top of a broken rocke, with four square stones most firmly joyned together with Iron and Lead, whose singular fortitude, and notable beauty, for the commendation of Christs Spouse (which is the Church) is spoken of by *Salomon*, when he saith, *Thy neck is like the Tower of David, builded with Bulwarks, whereupon there hang a thousand shields, yea all the weapons of the Giants.* 2 Sam.5.9. Vuil.Tyr.9. be,sac.3. Broc.itin.6. Cant.4.4.

170.

The *high Tower*, which was builded upon the gate of the Valley. The which also King *Ozias* repaired; and that it might be seen beyond mount *Olivet*, he made it one hundred and fifty cubits high. 2 Chron.26.9. Ios.9.Ant.11.

171.

The *Lantern Tower* [*or Tower of Furnaces*] scituate on the North-end of the City, which men thinke was so called, because fire was continually kept there, to serve as a Marke both for Land and Seafaring men, to direct them in the right way. Neh.3.11.& 12.38.

The

172.

Neh.3.27. *The great Tower*, which standing near the wall of the Temple, was higher then the reſt.

173.

Neh 3.1.& 12. 39. *The Tower Meah*, otherwiſe *Emat*, that is ſay, of one hundred cubits, which was not far from the Temple.

174.

Joſ.6 Bel.2.5,6 Bruc.iun.6. *The Tower Pſephina*, which was eight ſquare, of ſeventy cubits high, founded at the North-weſt corner of the City upon a very high rock, being like a ſtrong Tower, which by reaſon of the exceeding height thereof, was fearfull, from whence on a clear day, men might behold *Arabia*, the Sea, and the uttermoſt borders of the *Hebrews*. The ruines whereof are as yet to be ſeen.

175.

Luke 13.4. *The Tower of Siloe*, which falling in Chriſts time, ſlew eighteen men.

176.

Bruc.iun.6. *The deep valley*, which compaſſing mount *Sion* on the North and South part, went all along the Weſt ſide of the City, even to the gate of *Ephraim*, making a fit and convenient ditch for the City.

The places without the City.

The places at the Eaſt part of the City.

177.

Ariſt.lib.de 72. interpret. Jo.18.1. THe *Water* which was brought out of the Temple by Conduit pipes under the earth, iſſued forth here with great noiſe, and ſo ran into the brook *Cedron*.

178.

Mat.21.17.ch. 26.6. Mar.11.1. Luke 10.29. Joh.11.1.&12.1. *Bethania*, the Noble Caſtle of *Mary* and of *Martha* the ſiſters of *Lazarus*, having many houſes, the which was ſcituate beyond mount *Olivet*, diſtant from *Jeruſalem* fifteen furlongs, that is, two *Italian* miles. From which place, though it were but a little way off, yet by reaſon that mount *Olivet* lay between the City *Jeruſalem* could not be ſeen, except from a little hill, from whence part of mount *Sion* might bee ſeen. Chriſt oftentimes lodged

lodged in this house of *Martha*, where he preached the word of God to *Mary* sitting at his feet. Here he raised up *Lazarus* to life, after he had been buried four dayes, and began to stinke. Here, he sitting in the house of *Simon* the Leper, at the table together with *Lazarus*, *Martha* serving them, *Mary* anointed him with a most precious ointment.

179.

Bethphage, a little village, belonging to the Priests, scituate at the East-foot at the mount *Olivet*, from whence Christ sent two of his Disciples unto the Castle *Opposite*, or over against them, to fetch the Asse and the Colt; which being brought, and the peoples cloaths laid on the Colt, he road on the same into *Jerusalem*; Mat. 21.1. Mark 11.1. Luke 19.22. Ioh. 12.1. Luke 19.41,42

But coming down from mount *Olivet*, and seeing the City, hee wept on her, and prophesied her utter ruine, because she knew not the day of her Visitation.

180.

The Castle [*or Village*] *Opposite*, or which lyeth over against you (to use the words of Christ) when he sent his Disciples to fetch him the Asse. It was a Village right over against *Bethphage*. [*It seems to be Bethany.*] Mat. 26.6,7. Mar. 11.1. Luke 19.23.

181.

The Well, neer unto *Bethany*, where when the Lord came to raise up *Lazarus*, *Martha* first met with him, and afterward called forth her sister *Mary*. [*The Scripture hath not one word of any Well in that place.*] Ioh. 11.30.

182.

The Little Hill, at the foot of mount *Olivet*, neer unto the Dove-house a little above the valley of *Siloe*. *Ios.* 6. *Bel.* 33.

183.

The withered Fig-tree, planted beside the way of *Bethany*, which for bearing no fruit, but being garnished onely with leaves, was cursed of Christ, and so presently withered. Mat. 21.19. Mar. 11.15.

184. Neh. 2.14. & 3. 15. & 12.37.

The Dragon Fountaine, which doth spring even at this day, which was between the Valley and the Dung-gate. Ios. 15.8. & 18. 16. 2 King. 23. 10. 2 Chr. 28.3 & 33.6. & 19.2 & 32.35.

185.

Gehennom, the which also was called *Benhinnom*, that is to say, the Valley of the sons of *Ennom*, (or *Hinnom*.) It was a place which

which was scituate in the *Suburbs* of the City of *Jerusalem* toward the South-east. In which place of *Benhinnom* was the Tabernacle, and the Idoll *Moloch*: the which Idoll as it was chiefe and principal among all the other Idols, so the same being the greatest abomination, and most hated unto God, he oftentimes forbad the same in the Scriptures. It was an Idol, the matter whereof was brasse, made in the likenesse and similitude of a King, (*of which some write thus.*) It was hollow within, and had a head like to the head of a Calfe, the other parts or members of the body having the shape and fashion of a man, the armes whereof were stretched out, whereto the children that should be offered were made fast, and with the vehement and extreme heat of the Idoll were burned, and utterly consumed, being so holden as it were of the same between his armes. For when the Idoll was made red hot with the fire which they had put into the hollownesse of the same, then the most wicked parents of these children in most cruel and barbarous manner, delivered up their sonnes and their daughters to (*and into*) these detestable and devilish imbracings of the Idoll, that so they might be burnt. And this they did of a certain divelish devotion, offering them up to the devill *Moloch* for a burnt offering of most filthy savour. Amidst these horrible torments wherewith they were thus tormented, the miserable Clamor of the children could in no wise be heard, whereby the parents might in any sort be moved to pity or compassion, for that the Priests of this Idoll *Moloch*, during the whole time of the sacrifice, did usually make an exceeding great noise both with the Trumpets, and Drums, *or Tabrets*. Whereupon that place was called also *Tophet*.

Lev. 18. 21. & 20. 2, 3.
1 King. 11. 7.
Ier. 7. 43.
2 King. 16. & 21.
2 Chron. 28. 33.
2 King. 23. 10.
Ier. 7. 5. & 19. 7. 32. 35.
Isa. 30.

In this abominable manner, *Achaz*, and *Manasses* also, Kings of *Juda*, being even as mad as the common people, offered up their Sonnes to the Devill *Moloch*. The which detestable madnesse, the godly King *Josias* seeking at the length to redresse, brake in peeces the Image of *Moloch*, cut downe his Groves, and defiled the place thereof with the filthinesse of dead Carcasses of bones, and of other unclean things, and appointed it to be a perpetual dunghil for ever.

In this Valley *Jeremy* at the Commandement of *God*, breaking an earthen pot in peeces against the ground before the Elders

of

of *Juda*; prophesied that *God* would after the selfe-same manner, break and destroy both the City, and the people. According to which Prophesie, there was so great and mighty a multitude of people slaine there, because they had filled this place with the blood of innocent children, that this place was called no more the valley of *Tophet*, but *Polyandron*, that is to say, a heap of many dead bodies, whose carcases lying there unburied, became meat for the birds of the aire, and for the beasts of the fields.

186.

Gethsemani, a firm place at the foot of mount *Olivet*. This had many fruitfull Olive trees. When Christ intended to go unto the Garden that was in mount *Olivet*, he came from his last Supper into this place, heavy and sorrowfull unto the death. Matth. 26. 36. Mar. 14. 32.

187.

The Garden of Olivet, in the mount of *Olivet*, where Christ prayed unto his Father three times, that the cup of his Passion might passe from him. And being in an agony as he continued in prayer, he swet blood which fell drop by drop unto the earth, at what time he was comforted by an Angel from heaven. In *Hieroms* time, there was a Church builded on this place, which is as yet to be seen. Mat 26. 39. Mar. 14. 35. Luke 22. 41. John 18. 1. *Hier. in loc. Heb. lit. G. Broc. itin. 6. Bre. 14. Jul.*

188.

The Kings Garden, the which also was called the inclosed Garden. It was in the Suburbs of *Jerusalem*, walled round about. And like to a Paradise it was planted with trees, of all sorts of fruits, with herbs, with flowers of most sweet savour, and what soever else that might delight the senses. It had also most pleasant and convenient walks. In this was that famous fountain *Rogel*, and the stone *Zoeleth*, of both which there is often mention made in the Scripture, where *Adonias* when hee purposed to reigne, offered oblations, and with his followers made a feast. 2 King. 25. 4. Cant. 4. Jer. 39. 4. & 52. 7. *Jos. Ant.* 15. & 9. *Ant.* 12.

189.

The Grove of Moloch, consecrated to the Idoll *Moloch*, where the worshippers thereof, after they had ended their sacrifice, committed fornication under the shadow of the trees. 2 King 23. 10. *Hier. in Jer.* 2. 19. & in Mat. 10.

190.

The Mount of offence, it was a very high mountain, scituate on the South-side of the Kings Garden; where the most wise *Solomon* being now old, was seduced and made foolish by his strange 1 King. 11. 7. 2 King. 23. 13.

wives, building a Temple to *Adelchom* the Idol of the *Ammonites*, which also he worshipped.

191.

Dan.11.45. Psal.87.1. Dan.9.16.20. Zach.8.3. Act.1.12. See Number 178. *Broch.tin 6. Brtid.14.Iul.*

The Mount Olivet, or Mount of Olives, so called by reason of the great plenty of Olives which grew there, called also in Greek *Elaon*, which otherwise also is named the famous [*or glorious*] and holy Mountaine. It was scituate on the East side of *Jerusalem*. It was separated from the high City, the valley of *Cedron* lying between, distant from the City a Sabbath dayes journey, according to the Scripture; but according to *Josephus*, it was distant five furlongs, who also addeth that the top of the hill was six furlongs from the City, for it was of so great height, that from the same, not onely almost all the streets of *Jerusalem*, but also the dead Sea might easily be seen. And besides the Olives, it abounded with Palmes, Pines, Mirtels, and other fruitfull Trees.

2 Sam.15. In the top of this hill, the holy King *David* flying from the face of his son *Absalom*, weeping, and barefooted worshipped God. In this Mountaine also his Son *Solomon* forgetting all godlinesse, erected a Temple to *Astaroth* the Idol of the *Sidonians*, right over against the Temple of *Jerusalem* (from whence every one that committed Idolatry might be seen.) The which also with all other places dedicated to Idols, *Josias* utterly destroyed.

1 King.11.7. 2 King.23.3.

Luke 19.29. 41. Luke 22.2. Mat.21.1. John 18.8. Act.1.12. Christ oftentimes came up into this Mountaine, both for quietnesse sake, and also to pray, tarrying there all the night. Also from the top of this Mount he ascended into heaven in the presence of his Disciples standing there, and beholding him, after hee had blessed them.

192.

1 King.11.7. 2 King.23.8. *Broc.tin.6. Sal.6.cap.5.* *The Mount of Offence*, a high Mountaine, on the other side of the brook *Cedron*, and on the North side of the mount *Olivet*, distant from *Jerusalem* four furlongs: whereon *Solomon* by the motion of his heathenish wives, builded a Temple to *Chamosh* the Idol of the *Moabites*. This also *Josias* brake down. In the time of the *Machabees* a Castle was builded on this Mount: some tokens whereof are to be seen at this day.

193.

Ios.6.Iul.6. *The Fullers Monument*; the which was not far from the Corner gate, in the North-east.

The

194.

The Palme Trees, whereof mention is made in *Nehemiah*, and in St. *Johns* Gospel. Neh. 8. 15. Joh. 12. 13.

195.

The Dove-house, on the South end of the Mount *Oliver*; It was made of stone, round, lofty, and fashioned like a Tower, wherein were store of Doves to the number of foure or five thousand. *Ios. 6. Bel. 13.*

196.

The Bridge of Cedron, made of stone, with one arch erected over the brook *Cedron*, which *Helena* the Empereſſe caused to be made in that place. *Breid. 14. Jul.*

197.

The Sepulchre of the Virgin Mary, which was in the valley of *Iehoshaphat* neer unto the firme place of *Gethseman*, at the foot of Mount *Oliver* wherein the body of the most holy, and blessed Virgin, was decently buried by the Apostles. [*From this Traditional Relicke, not once mentioned in Scripture, is sucked no small advantage.*] *Ioan Damasc. de dormitione. Dipar.*

198.

The Common place of burial, which was in the Valley of *Iehoshaphat*, where the common sort of people were buried. 2 King. 23. 32. Ier. 26.

199.

The Fountain of Siloe, whereto was joyned the Pool of *Siloe*, the which also is called the lower Pool, lying on the West-side of the valley of *Iehoshaphat*, and springing from the roote of Mount *Sion*. The water thereof being cleer, sweet, and plentifull, ran with a still and calm stream into the brook *Cedron*. Isa. 8. & 22. Neh. 3. 15.

This Fountaine King *Hezekias* repaired. In the Pool of this Fountaine the man which was borne blind washing his eyes which Christ had anointed with clay, and his spittle, received his sight. *Iosephus* testifieth that *Siloe*, & all other waters which were without the City, did so fail and vanish away before the comming of *Titus Cæsar*, that water was sold neer unto them. And after his comming, they did so abound to him and his host, that they had water enough for them and for their cattell. Concerning the vertue of this waters the most diligent Surveyer of this place *Saligniacus*, writeth in this sort, *The water of this Fountaine is of* Joh. 9. 7. 11. *Brec. itin. 6. Breid. 14 Iul. Paseb. die. 19. Io. 6. Bel. 11. Salig. Pere. 10. cap. 2.*

great price at this day, even among the Saracens themselves. For whereas naturally they be rammage and stinke like Goats, they washing themselves and their children therein, doe mitigate the evill savour thereof. The Turks also make great account thereof, for that they finde by experience, that the use thereof is good for the sight of their eyes.

200. or 201. (See before Number 44.)

Act. 7.58. with Act. 6.5.

Stephen the Deacon, in the very flower of his youth, was stoned to death, praying to God for them that stoned him, whose garments the young man *Paul* kept. This man was the first that triumphed with the palme of martyrdome.

201. or 202.

2 King. 23.4, 6. 12. Jer 31. *Jos.* 8. *Ant.* 10. & 6. *Bel.* 13. Ezek. 47.8.

The Brook Cedron, [*or Kidron*] is a River on the East side of *Jerusalem* between the same and Mount *Olivet*, which being increased with divers springs issuing from all parts out of the Mountaine, and Pooles, ran through the valley of *Jehoshaphat*, and *Gehennom* with a silver stream, and so passed through the plaines of the wildernesse into the dead Sea.

Brocardus. *Sa. Tom.* 9. *cap.* 1 2 Sam. 15.30.

On the bankes of both sides this River, there grew many fruitfull Trees, the pleasant shew whereof, together with the Gardens neer adjoyning, which were watered with the Christal streams of *Cedron*, greatly delighted the eyes and minds of such as walked by the same. King *David* passed over this River bare footed, bare headed, and with watery eyes, accompanied with his most trusty friends, flying from the face of his son *Absolom*. Christ also went over the same, with his Disciples, when he went to the Garden of Mount *Olivet*. [203. In Latine was *Tugurium S. Pelagia*. *As the* 44. *Number, so this of Number*, 203. *was not judged worthy the Translating by* T.T. *nor by* H.J.)

Joh. 18. 1.

202. in *Latine* 204.

Jos. 6. *Bel.* 3. *Hier. in loc. Heb. Lit. C.* Zach. 14. *Brocardus. Sa. Tom.* 8. *c.* 8. 1 King. 15. 2 King. 23.6. 12.

The Valley of Jehoshaphat, the which also is called the Valley of *Cedron*, and the Valley of *Mountains*. It is a wide and deep Valley between *Jerusalem* and Mount *Olivet*; compassing the City on the East part, which is made very fruitful by the passage of the brook *Cedron*. The great deepnesse of this Valley was much filled by *Titus* and *Adrian* the *Roman* Emperours, casting into the same great store of earth with the ruines of the

Temple

Temple and City, yet it was not therewith any thing neer levelled. In this Valley, the godly and religious Kings of *Juda*, *Asa*, *Ezechias* and *Josias* burned the Idols of the Temple, and cast their ashes into the brook *Cedron*. 2 Chron. 15.2. 9.30.

This Valley was the common place of burial for the whole City, where all the common sort of people were buried. For it was the manner of the *Jews* to bury their dead Coarses out of the City. And in the same place, the Turks are now buried. Joel 3.2.12. *Sal. Tom 9.c.2.*

203. or 205. &c. See before *Number* 44.

The Valley of Siloe, so named of the Fountaine of *Siloe*, wherein the *Jews* which at this day dwell at *Jerusalem*, are buried. *Jos.6.Bel.13. Sulig.tom.8.c.2* Jo.9.7.

204.

The Wall of the Fullers Field, lying between the water of *Siloe*, and the South-east corner of the City. Here the Prophet *Isaias* foretold King *Achaz*, that Christ should be borne of a Virgin. 2 King.25. Isa 7.3.14.

205.

The way of the Captivity. These small pricks traced forth in length (as you see) doe demonstrate the way, by which Christ was lead captive for the redemption of mankinde. For being come into the Garden of Mount *Olivet* to pray after his last Supper in the Parlor of Mount *Sion*; and having offered to *God* his Father the holy sacrifice of prayers, returning from thence he met with his enemies which came to take him, to whom he yeelded himselfe; who had scarce gone forty steps from the place where he prayed, but the Souldiers which were sent from the high Priests and rulers of the people, laid hands on him, took him, and bound him. *Joan. Pasc. in pereg. s. die.* 190. 193.194. 197. 200. & 207. Ioh.18.1. Isa.53.10,11. Mar.14.32.43. 53. Mat.26.36.47. 57. Luke 22.39. 47.54. Ioh.18.1.3.13.

From whence he was presently carried as a meek Lamb by those ravening Wolves, armed with weapons, over the brook *Cedron*, to the house of *Annas* [which was distant from the place where he was taken, two thousand three hundred and sixty paces.] And from hence he was carried to the Pallace of *Caiphas* [three hundred and thirty paces.] And so afterward hee was conducted by the Souldiers, and by the people to the Pallace of *Pilate* [which was distant from that of *Caiphas* a thousand paces.] And from thence to the Pallace of *Herod* [which was distant Mat.27.2. Mar.15.1. Luke 22.66. Ioh.18.28. Luke 23.7.11.

distant three hundred and fifty paces.] Lastly, from thence againe to the Pallace of *Pilate* he was carried [by another way then that which he came, the distance of six hundred elles, which make about the length of halfe a mile and more.] The paces whereof we speak here, containe two foot and a halfe.]

206.

Brocard. in. 6. Jer. 1. Luke 16.30. & 18.35. Mat. 10.46. Mat. 26.36. Mar. 14.32. Luke 22.39.

The way to Anathoth, to *Bethel*, and to the wildernesse.

207.

The way to Jericho, [and to *Gilgal*] of the which there is mention made in some of the Evangelists. *Matth.* 20.29.

208.

Mat. 26.36.

Here the three Apostles, Peter, James, and *John*, sate, while Christ prayed in the Garden, being about a stones cast from the selfe-same place.

209.

Here the other eight Apostles tarried, being distant about a quarter of a mile from the other three places.

210.

Mat. 26.47. Mar. 14 43. Joh. 18. 3. Luke 22.47.

Here Christ, to make us free, was betrayed with a kisse by the Traytor *Judas*, and bound with hard and streight bands (as if he had been an evill doer) by the *Jews*, whom he beat downe backward to the ground by the word of his mouth. There *Simon Peter* moved suddenly with great fervency, struck the servant of the high Priest, whose name was *Malchus*, and cut off his right ear, which Christ immediately restored again. But the rest of the Apostles being afraid, lest the Lord and fled.

211.

Mat. 23. & 24. & 25. Mar. 13. chap. Luke 21. chap.

In this place of Mount *Olives* [*a few dayes before that before-said*] right over against the Temple neer to a certaine water, Christ sate with his Disciples, making a long Sermon concerning the destruction of *Jerusalem*, the afflictions of the godly to come, the comming of false Prophets, the signes of the end of the world, and concerning the manner of the last judgement. In the which place, there was afterward builded a Temple which is now desolate.

212.

Mat. 11 1. Mat. 11.1. Luke 19 29. Joh. 12.15.

This Way [*a little before that*] Christ came to *Jerusalem*, sitting upon the Asses colt, waited on with a great company of men,

men, some going before, and other some following after them: whereunto also a great number which came out of the City joyned themselves. So that he seemed to be received of all men with so great favour, that many spred their cloaths in the way; some cutting down the bows of Palms, Olives, and other Trees, to honour him therewithall, strowed them in the way. And the voyces of such as rejoyced were heard in every place as he went rebounding with these cries, **Hosanna in the highest, blessed is he that commeth in the name of the Lord.* With this pomp and triumph the true King, and humble Triumpher, entred in at the golden Gate, and rode about the Temple, and the greatest part of the City. With this new spectacle, the whole City was moved, saying *Who is this?* The multitude which followed him, answered, *This is Jesus the Prophet of Nazareth a City of Galilee.* Then the cry of those that rejoyced, and were glad, increased more and more, and men and women, young, and old, yea (which is wonderfull) the very Infants which came from all parts, cryed out together, *Hosanna to the Sonne of David, Blessed be the King of Israel, which commeth a King in the name of the Lord. Blessed be the Kingdome that commeth in the name of him that is Lord of our Father David: Peace in Heaven, and glory in the highest; Hosanna in the highest.* With these joyfull voyces and cryes, they proclaiming their *Messias*, followed him even into the Temple: Where this new King happily beginning his Kingdome, presently healed the blinde and the lame. In the mean time the wicked and envious Pharises, the chiefe Priests and Scribes do fret and fume, who seeing the great marvels which hee did, and the children crying in the Temple, *Hosanna* to the Son of *David*, said among themselves, *Do yee not see how we profit nothing? Behold the whole world goeth after him.* Whereupon they begin with Jesus himselfe, saying, *Master, dost thou hear what these say? Rebuke thy Disciples.* To whom hee shewing that this was long before prophesied of by the Prophet, answereth, *Why should they not? Have ye not read, Out of the mouth of very babes and sucklings thou hast ordained praise? I say unto you, if these hold their peace, the stones shall presently cry.*

Matth. 21. 9. [Psal. 118, 25, 26

* that is, Save now.

Psal. 8. 2.

The places on the South part of the City.

213.

Apoc. Dan. 14. [For true *Daniel* hath only 12. chap.] *Breid.* 14 *Iul. Salig. tom.* 10. *cap.* 2.

Habbacuc. Here [*as Apocrypha saith, but not a word of it is in the holy Scripture*] the Angel of Lord taketh up the Prophet *Habbacuc* by the hair of the head, as he was carrying to the Reapers in the field their dinner, and carried him with the same meat into *Babylon* to feed *Daniel*, being shut up in the Lions den: Who being fed, he brought *Habbacuc* hither againe. [*Thus far from Apocrypha.*]

214.

Zach. 11. 13. Mat. 27. 8. 6. Act. 1. 19. *Niceph.* 8. *Hist. Ec.* 13. *Broc. itin.* 6. *Breid.* 14. *Iul.* *Salig. Tom.* 6. *cap.* 5. & *tom.* 10. *cap.* 2. *Pas. d.* 197.

Aceldema, or *Haceldemach*, that is to say, the *Field of blood*. It was a Potters field, scituate at the South part of Mount *Sion*, having behinde it a hill of the same name. This field by the counsell of the *Jews*, was bought with the thirty peeces of silver for which *Judas* sold Christ, that it might serve to bury strangers in; the middle part whereof the Empresse *Helen* caused to be inclosed with a foure square wall, in length seventy and two foot, and in breadth fifty; And the same to be covered over with a roof, having seven loop holes, by which the dead bodies of Christians might be let down.

The vertue of this earth is reported [*fabulously*] to bee wonderfull, and almost incredible; to wit, that it bringeth and consumeth into dust the bodies of the dead men within the space of foure and twenty houres, leaving nothing but the bones.

215.

2 King. 18. 17. Isa. 7. 3. & 36 2

The Fullers Field, which lay all along at the South end of the City, even from the Valley of *Siloe* Eastward unto mount *Gihon*, towards the West, and between the wall of the City, and the water. In this Field the Fullers did scoure their cloathes in the Brook next adjoyning, and did set them on Tainters, and so dry them.

216.

Hier. Tom. 1. *in cat. al. script. Ec.* 1 Cor. 15. 7.

The Den, or Cave of *James* the lesse, wherein he is said [*by Relick-mungers*] to have hid himselfe by the space of three dayes, having vowed not to eat bread untill Christ was risen again. The Lord appeared to him apart after his Resurrection. [*But*

(*not*)

(not) for this cause] For none of the Apostles then beleeved that he would rise the third day, nor would they beleeve it when others told them he was risen.

217.

The Cave of Peter the Apostle, wherein after he had denied the Lord thrice, he repented him, and mourned with many tears. [Relick-mungers can shew a Cave, and say, Peter and the Apostles were in it, to get money. But not a word of it in any of the foure Evangelists, or other Scriptures, no nor that he, nor James, nor Jeremy were in any Cave at all.] [See Number 222.] Breid. 18. Jul.

118.

The Tents of the Assyrians, of whom for a revenge of their blasphemy, the most strong to the number of one hundred fourscore and five thousand, in the very first night of the besieging Jerusalem, were slaine by the Angel of Lord, and (as Augustine, (not the Scripture) reporteth their bodies were brought into dust, that they might not infect the aire, their garments, armour, and weapons notwithstanding remaining whole and sound, that the people of Jerusalem might have the spoyle. 2 King. 18. 17. 35. & 19. 12. 35 2 Chron. 32. August. tom. 18. ad fratres in ere. serm. 25.

219.

The house of Elias, wherein it is said (by Papist Breidenbach) that the Prophet Elias sometime dwel; where afterward also a Chutch was builded. (But the holy Scriptures shew that he was a Prophet to them of Israel, and dwelt near Gilead, Zidon, Samaria, or Carmel, farre from Jerusalem, which was in Judea.) Breid. 4. Iul. 1 Kin. 7. 1. 9 & 18. 20. & 21. 1.

220.

The Mountaine Eroge, otherwise called the South Mountaine, being very high and lofty, bowing a little toward the West. Concerning this Mountain, it is noted (by some) That when Ozias King of Juda presumed to put on him the Priests attire, entred into the Sanctuary of the Temple, and offered upon the golden Altar, the incense of sweet savour unto God; by and by there came a great Earth-quake (whereof also Amos and Zacharias the Prophets make mention (whereby the upper part of the Temple was shaken, and this Mountaine cleft in the midst, with so great and terrible violence, that one part thereof falling and tumbling downe Josua. 15. 8. & 18. 12. 16. 2 Chro. 26. 16. Amos 1. 1. Zach. 14. 4, 5. Ios. 9. Ant. 11. Adam Reisuerus & Fran. Herdenus inde. scrip. urbis Hierosol. l. 2.

was rolled and carried by the ſpace of foure furlongs even right over againſt the Eaſt Mountaine (which is called the Mount of offence) where at the length it ſtayed. King *Ozias* himſelfe, in the mean time blaſted and terrified with lightning, was ſtricken in the forehead with a Leproſie. For the which cauſe he being preſently caſt out of the Temple and City, languiſhed all his life long, and was ſhut up in his houſe, and ſeparated even till the day of his death.

221.

Mat. 2. 9. 10. Breid. 14. Iul. Sal. Tom. 10. f. 2.

A Fountain. At this Fountaine (*Papiſt Bredenbach* ſaith) the Star which vaniſhed away when the three wiſe men, which came from the Eaſt, were entred *Jeruſalem*, appeared unto them againe, and lead them unto *Bethlehem*. [*Neither* Matthew, *nor any Scriptures ſhew any word of any* Well *or* Fountain *to have been in that place.*]

222.

Lam. 1. 2. 3. 4. 5 Nicep. 8. Hiſt. Ec. 30. [See before Number 217.]

The Cave of the Prophet *Jeremy*, wherein he ſitting with a grieved and ſorrowful mind, wept, moumed, and bewayled the deſtruction of *Jeruſalem* with ſobs and ſighs; Where *Helena* the Empreſſe (as *Nicephorus* teſtifieth) builded a notable Monument.

223.

Argum. in Iſaiam. Hier. 1st dit. Heb. in. f. 2. Pa. 33. Bro. itin. 6. Breid. 14. Iul.

Iſaias. Here that notable Prophet *Iſai*, when he Propheſied in *Jeruſalem* about threeſcore and ten years, by the Commandement of King *Manaſſes*, was ſawne through the body with a Saw, and was buried under an Oake, whoſe Sepulchre is to bee ſeen at this day. [*ſaith Bredan &c.*]

224.

The Caves of the Apoſtles. There are many Caves, wherein eight of the Apoſtles (as it is reported) [*but not in Scriptures*] hid themſelves, during the time of the Lords Paſſion. (*See Number* 217.)

225.

2 Sam. 18. 18. Ioſ. 7. Ant. 10.

The Monument Abſolom, is a Marble Pillar, with an Inſcription on the ſame, diſtant from *Jeruſalem* two furlongs; which *Abſolom* being alive ſet up to himſelfe for a Monument in the Kings valley, where there is yet to be ſeen a great heap of ſtones, which daily is increaſed more and more. For the Pagans and ſtrangers

ſtrangers paſſing by that way, uſe this for a cuſtome, that every man caſt a ſtone at the Piller, and challenging as it were, according to the Law, his rebellion againſt his Father *David*, they curſe him with this malediction, *Curſed be the Parricide Abſolom, and accurſed be all they for ever, which unjuſtly doe perſecute their Parents.* Brcid. 14. Jul. Paſc. d. 191.

226.

The River of the upper Fountaine, ſcituate on the South part of Mount Sion (which *Hierom* calleth the *Fullers Fountaine*) the which the noble King *Hezekias* repaired with the conduit thereof alſo. This hee choaked with earth, at what time the *Aſſyrians* beſieged *Jeruſalem*. 2 King 18. 17. & 20. 20. 2 Chron. 32. 30 Iſa. 7. 3. & 36. 2 Hier. in loc. Heb. lit. T.

227.

The Sepulchre (as ſome ſay) of Zacharias, the Son of *Barachias*, whom the *Jews* ſlew between the Temple and the Altar.

The places of the Weſt ſide of the City.

228.

Baalparazim, is a field in the valley of *Raphaim*, wherein *David* the King, at the firſt time, overthrew the *Philiſtians*, and buried their gods which he found in their Tents. 2 Sam. 5. 20. 1 Chron. 14 11.

229.

Herods Tents, which as *Joſephus* witneſſeth, hee pitched on the Weſt part of the City. Joſ. 14 Ant. 24. & 1 Bel. 12.

230.

The Fountaine Gihon the lower, which ſprang up in the end of the Fullers field, the waters whereof *Hezechias* brought unto the upper Fountain. 2 Chr. 32. 30. & 33. 14. Broc. itin. 6.

231.

The Fountain Gihon the higher, ſpringing from the Mount *Gihon*, which afterwards *Hezekias* ſtopped up, and cutting deeper into the rock, he brought the waters thereof unto the Weſt part of the City of *David*, by Conduit pipes under the earth, by which he brought it through the midſt of the City, into the innermoſt Fountaine, leſt when the City ſhould bee beſiedged the people might want water. 2 King. 20. 20. 2 Chro. 32. 30. Eccleſ. 48. Broc. itin. 6.

232.

Mat.27.5. Act.1.18. *Judas*, who of an Apoſtle being become a Traytor hanged himſelfe (upon a wild fig-tree, *there are ſome ſay, an Elder tree*) and being hanged, burſt aſunder in the midſt, and all his bowels guſhed out.

233.

Jer.31.40. Mat.27.33. Mar.15.22. Luke 23.33. Joh.19.17. *The Mount of Calvary*, a rocky Mountain of mean height, called in the Hebrew tongue *Golgotha*, which was next to the North-weſt part of the City. In the which place offenders, condemned in open judgement, were put to death: Where at all times, a man might ſee the bones and bowels of men hanged, or otherwiſe put to death. Here, *Chriſt Jeſus* our Saviour, which knew no ſin, became (as the Apoſtle ſaith) ſinne for us (that is to ſay, was made ſacrifice for our ſinnes) and, as if he had been an evill doer, was hanged between two Theeves, and for our ſalvation crucified. So that now Mount *Calvary*, which aforetime was a place moſt infamous, by the paſſion and blood of Chriſt, is now made famous, and honourable.

2 Cor.5.21.

234.

Broc.itin.6.Sal. Tom.6.cap.5. *Mount Gihon*, a Mountaine full of ſtones, high and long, which running along by the Weſt part of the City, growing leſſe and leſſe towards the gate of judgement, is ſevered from the City by a deep Valley. In this Mountaine, at the commandement of *David*, *Solomon* was Anointed King, by *Sadoc* the chiefe Prieſt, and by *Nathan* the *Prophet*, with the holy Oyle. To whom immediately all the people cryed, *God ſave King Solomon.*

1 King.1.33.38

235.

Joſ.6.Bel.13. *The Monument* of *Anani* the chief Prieſt, of which *Joſephus* maketh mention, in his ſixth Book, and thirteenth Chapter of the *Jewes Warre*.

236.

2 Sam.5.18.24 1 Chron.14. *The Pear-Trees* (*or Mulbery-Trees*) of the Valley *Raphaim*, the which *Joſephus* calleth the wood of weeping; neer unto the which *David*, aſſiſted by God from Heaven, gave a ſecond overthrow to the Philiſtins, purſuing them a great way.

The

237.

The Sepulchre of Christ, was a new Monument, eight foot long, distant from Mount *Calvary* one hundred and eight foot, and from Mount *Sion* about a mile, which *Joseph* of *Arimathea*, a noble Senator, had hewne out in the Rocke for himselfe, in the Garden neere unto Mount *Calvary*. In the which Sepulchre hee, together with *Nicodemus*, and the Virgin *Mary*, with other godly women, buried the body of Jesus, being with the consent of *Pilate* taken from the Crosse, and then trimmed with Mirth and Aloes, and wrapt in a fine linnen cloath, was put honourably into the same [the head laid toward the West, saith *Bredan*,] and rolling a stone of exceeding weight to the mouth of the Monument, hee went his way. But in the meane time, the Chiefe *Priests*, and *Pharisees*, going about to hinder the Resurrection of Christ, taking unto them a strong guard of Souldiers watched the Sepulchre, and sealed the stone which shut up the mouth of the Sepulchre, lest the keepers and watchmen being corrupted with money should deal deceitfully. But this diligence of the *Jewes*, by which they went about to hold Christ in the grave from rising againe, increased the Miracle, and confirmed the faith of the Resurrection. And there hee first of all appeared to *Mary Magdalen*, at the Monument, as shee was weeping, in the likenesse of a *Gardener*; [*or, as* John *saith rather; shee turned her selfe backe, and saw him; and hee asking, Whom seekest thou? She supposing him to bee the Gardener, said, Sir, If thou hast borne him hence, tell mee.*]

Mat. 27. 60. Mat. 15. 46. Luke 23. 53. Joh. 19. 41. *Niceph.* 8. *Hist. Eccles.* 30. *Beda in Mar. c.* 16 *Broc. itin.* 6. *Breid.* 12. *Jul. Gal. Tom.* 7. *c.* 3. & 6. Mat. 27. 64. Mar. 16. 46. *Pasc. d.* 225. Mat. 16. Joh. 20. 14. 16.

238

A Wood, neer unto the City, as is to bee gathered by *Josephus* in his Booke and fourteenth sixt Chapter of the *Jewes* Warre.

[*Jos. Bel. Jud. lib.* 6. *c.* 14.]

239.

The Brooke, or River Gihon, at the South-west corner of the City; which King *Achas* had begun to bring from the lower Fountaine *Gihon* into the upper Fountaine, the which King *Hezekias* at the last finished.

2 Cron. 32. 30. Neh. 1. *Broc. itin.* 6.

The

240.

Ier. 31.40. Lyra ibid. *The Valley of dead Carcasses*, which lay between Mount *Calvary*, and the walls of *Jerusalem*, so called, because the dead Carcasses, bones, and ashes, of such as were put to death, or burnt on mount *Calvary* were cast thereinto. [*Divers vaine Traditions of men herein opposing the plaine Divine Scriptures, were not judged worthy the Translation.*]

241.

2 Chro. 33.14. Jo. 6. Bel. 13. & 15 Ant. 18. *The Valley of the Fountaine Gihon*, whereof mention is made in the book of the Chronicles, and in *Josephus*.

242.

2 Sam. 5.18. 22 & 23.13. 1 Chro. 11.15. & 14.9. Isa 17.5. *The Valley Raphaim*, that is to say, of Gyants. It is a Valley on the West side of the City, very large and great, which beginneth at the North part, and extendeth unto the South, bringing forth most plentifully in time past excellent Wheat, Wine, Oyle, and all other fruits. In this Valley *David* by the helpe of God, twice overcame the *Philistines* which sought to invade him with a great Army.

243.

Act 8. Bro. itin. 6. *The Wayes to Bethlehem, Emaus*, to *Gaza*, and to *Joppa*, which *Solomon* made with flint and stone; even as he did other wayes, which lead to *Jerusalem*, both to make the passage more easie, and also to shew forth the magnificence of his Kingdome in this point.

244.

The way to Silee, and to *Gabaon*, whereof *Brocardus* in his sixt book of his Travell, maketh mention.

245.

Psal. 10. *Here Christ* fell again, according to the Tradition of the Fathers of old.

246.

Luke 23. Bried. 14. Jul. Salig. To. 8. c. 7. *Here Jesus* turning himselfe about to the women that mourned and wept, said, *Yee daughters of Jerusalem, weep not for me, but weep for your selves, and for your children, because the day shall come, &c.*

247.

Bried. 13. Jul. *Here Christ fell downe* the third time under his Crosse,

Crosse, as the Fathers of old time have affirmed. *Pas.d.*181.& 212.

248.

Here Christ was stript out of his garments, whose body being all to be torne with whips, could not but be very sore, whereunto his bloody garments cleaving, gave new occasion of paine, when they were violently pulled off. And standing there naked all the while that the Crosse was a preparing in the cold and wind, he sate downe at the length upon a stone, where he drank wine mixed with gall and mirrh. Psal. 22. 18. & 69. 21. Isa. 13. 4, 5. Mar. 27. 26. 28. 35. Mar. 15 23. *Brcid.* 12 *Jul.* *Pas.d.* 213.

249.

Here Christ being laid on his back on the Crosse and stretched out upon the same, his hands and feet was nayled thereunto with Iron nailes, and his tender members were with such force strayned and racked upon the Crosse, that the very arteries and sinewes were loosened, and all his bones might be told. Psal. 22. 1. 17. Zach. 12 10. Joh. 20 37. *Salig. Tom.* 7. *cap.* 4. *Pas.d.* 21. 4.

250.

This is, the most notable & memorable place of the whole world, even the clift of the Rocke of Mount *Calvary*, wherein the Crosse bearing the body of Christ was fastned about high noon of the feast day of Passeover, being *the day after the Passeover*. Upon the top of which Crosse, a white table was fastened expressing the cause of his death, written with *Pilates* own hand (*or by his appointment*) in these words of *Hebrew*, *Greeke* and *Latine*; Mat. 27. 35. Mar. 15. 25. Luke 23. 33. Joh 19. 18. Lev. 23. 5. 6. Num. 28. 16 17 Exod. 12. 18.

JESUS OF NAZARETH, KING OF THE JEWES.

Further it is [*written by some*] that the *Jews* did in such manner erect and set Christ upon his Crosse, that his back parts might be towards *Jerusalem*, and his face towards the West. For they deemed him unworthy to have his face toward the holy City. But we must thinke that this was not done altogether by fortune, or without a mystery, but rather by the singular dispensation of God. His miseries seem to be no false Prophets of our felicity, by this means and by this deed fore-warning them of that which the Prophet *Jeremy* had Propheſied should come to passe, saying. *I will scatter them with an East wind before the Enemy, I will shew them the backe, and not the face, in the day of their destruction.* For as St. *Jerome* saith, seeing they are dispersed throughout the whole world, and do call upon God night and day in the synagogues of Sathan, God sheweth unto them Jer. 18. 17. *Beda* in Luke cap. 23. *Brcid.* 12. *Jul.* *Salig. Tom.* 7. *cap.* 5.

Hieron. in Jer. cap. 18. his back, and not his face, that they may know that he is alwayes going from them, and not coming towards them: And that even
Psal. 59. in the day of their destruction (that is to say, during all the time
Isa. 10. 27. after the passion of our Saviour unto the very end of the world) that when the fulnesse of the Gentiles is come in, the remnant of
Ro. 9. & 11. 25 the people of *Israel* may bee converted at the last, and be saved. And I verily conjecture, that by this their cruelty, they were foretellers of our felicity. For in that they did set the most sweet and amiable face of our Saviour toward the West, it seemeth unto me to note no other thing, but the very same which the Kingly Pro-
Psal. 66. 7. phet long before him had told should come to passe, saying, *His eyes behold the (Nations or) Gentiles:* For he having the eyes of his mercy opened and fixed upon us, from the time of his passion, will not cease to looke upon us with a favourable countenance even unto the end of the world.

Therefore, Christ being on this manner hanged on the Crosse, three houres (*from the sixth to the ninth houre, that is, from noon three houres*) naked, bloody, wounded, crowned with thorns, did hang between two theeves in most grievous torments, partaker with them of the paine and punishment, as if he had been a companion with them in their wickednesse. The which
Isa. 53. thing the Prophet *Isaias* fore-shewed should come to passe, saying, *He was reputed among the wicked.* Whom in the meane time, the *Jews*, the high Priests, together with the Scribes and Elders of the people passing by, yea the common souldiers also, and the theefe that was crucified with him, instead of consolation (which belongeth to all that are afflicted) in most reproachfull manner
Mat. 27. 39. to 46. scorned him, shaking their heads, and saying, *Thou which destroyest the Temple of God, and buildest the same again in three dayes, save thy selfe; if thou beest the Sonne of God, come down from the Crosse; He saved others, himselfe he cannot save. If he be Christ the King of* Israel, *let him come down now from the Crosse, and we will beleeve him. He trusted in God, let him deliver him now, if he will have him; for he said, I am the Son of God.*

Jesus most patiently suffering all these things, more bitter then the Crosse, was so far from revenging them, that he prayed for them
Luke 23. 34. that mocked him, saying, *Father forgive them, for they know not what*

what they do. And to the other of the Theeves requiring mercy, he promised *Paradise*, saying, *Verily I say unto thee, This day thou shalt be with me in Paradise.* And then beholding his well-beloved mother, and the Disciple also whom he loved, and commending a Virgin to a Virgin, said unto his mother, *Behold thy Son.* And then he said to his Disciple, *Behold thy Mother*, who from that houre forward took her for his own. While these things thus proceeded, the Sun abashed at those passions, which the Creator of all the world suffered on the Crosse, as it were mourning hid his face; and was darkned from the sixth houre (*that is the mid day*) at what time it shineth in greatest glory) untill the ninth houre (*That is, untill the midst of the afternoon.*)

2. Joh. 19. 26, 27
3.
Joh. 11. 9.

Then Jesus complaining that he is forsaken of his Father, cryed out with a strong voyce, saying, *My God, My God, why hast thou forsaken me?* This done, to the end all things that were spoken of by the Prophets might be fulfilled, he said, *I thirst*; Streightway one running, as though he would doe him some good, when he had taken a Sponge, and filled it with Vinegar, he put it upon a reed, and gave him to drinke. Jesus wonderfully thirsted for the salvation of men, but the *Jews* offered him nothing but gal and vinegar. And so soon as Jesus had tasted the vinegar, he said, *It is finished*, giving thereby to understand, that the Sacrifice was truly ended according to the will of his Father. And once againe crying out with a loud voice, and with shedding of teares, hee saith, *Father, into thy hands I commend my Spirit*; and so bowing downe his head (a man of florishing age) he yeelded up his *spirit* and) breath, the ninth houre of the (*fifteenth day of the first month*) *being* the five and twentieth day of *March*, and in the three and thirtieth year of his age, in the year from his Incarnation the thirty and foure; (*or rather two and thirty, and a half.*)

4. Psal. 22. 1.
5. Psal. 69.
6. Heb. 5. 8.
Psal. 31.
7.

By this Sacrifice, the most high and everlasting Priest, inflamed with most singular and unspeakable love, offered himselfe a Sacrifice, and a Peace-offering to God his Father, and by his death destroyed death, overcame Sathan, brake asunder Hell gates, restored life, and opened unto all beleevers the everlasting Kingdome of Heaven. For this cause (*some say*) the Fathers of old time ingraved in silver these words of the Psalme in Greek, and set it in the circumference of the hole which was made on the top of

Heb. 4. 14.
Heb. 2. 14, 15.
Col. 2. 15.
Eph. 2. 15.

Mount *Calvary*, wherein the Crosse of Christ was fastened, but now they are ingraven in Copper thus:

Euſeb. 223. & 224.

Ὧδε ὁ Θεὸς βασιλεὺς ἡμῶν πρὸ αἰώνων ἐποίησε σωτηρίαν ἐν μέσῳ τῇ γῇ, that is to say, *Here God our King before worlds wrought salvation in the middest of the earth.*

Heb 10.1. 2. 12. & cap. 9. 26

The which one, and onely bloody Sacrifice most truly and lawfully made, he would not by and by so soon as he was dead be taken from the Crosse, but even as when he was alive, so when hee was dead, by the space of three houres, he hung as a spectacle to all men. And as he spared no one member from torment; so his will was to shed all his blood, even to the very last drop of his most precious heart, and to open the Fountaine for the washing away of our sinnes, the which we may use to our endlesse comfort: Therefore one of the Souldiers perceiving, and opening his side and heart, presently there issued forth blood and water as from a most lively spring, to the sanctifying and salvation of his Church.

Zach. 13. 1. Isa. 12. 1, 2, 3. Zach. 12. 10. 13

Mat. 27. 52. 53.

In the meane season all things gave testimony to their Lord, and makers death. The vaile of the Temple rent asunder in two parts, the earth was shaken and quaked, the graves opened, the dead bodies of men arose againe, and the stony Rocks (to the shame and reproach of the *Jews* for the hardnesse of their hearts) clave asunder, and burst in peeces.

251.

Joh. 19. Luke 2. 31. Breid. 12. Jul. Salig. To. 7. c. 5. Euſ. 225.

Here the blessed Virgin *Mary*, accompained with *John*, with *Mary Magdalen*, and with other women, stood with a firme minde, and constant faith, where according to the Prophesie of *Simeon*, *The sword of sorrow pierced her soule.*

252.

Joh. 19. Psal. 22. Breid. 12. Jul. Sal. 7. cap. 3.

Here the Souldiers which crucified Christ, parted his garments among them, and cast lots for his seamlesse coat who should have it, that the saying of the Prophet might be fulfilled, *They parted my garments among them, and for my vesture they did cast lots.*

253.

Breid. 12. Euſ. 225.

Here the dead Corps of Christ, being taken downe from the Crosse, was delivered to the blessed Virgin *Mary* to be buried. [*Saith* Bredan, Matthew *saith, to* Joseph *of* Arimathea, *and not to her.*]

Here

254.

Here Christ meeteth with the women, which returned from his Sepulchre toward *Jerusalem*, and saluteth them, who imbracing and kissing his feet worshipped him. Matth. 28 9.

255.

Here Christ in the forme of a stranger, went with the two Disciples toward *Emaus*, and in the way as they went together, he interpreted *Moses*, and the Scriptures of all the Prophets, which he proved to be fulfilled in him. Luke 24 13. Mar. 16. 12.

The places on the North side of the City.

256.

The Tents of the Chaldeans. On this North part of the City, *Nabuchadonozer* King of *Babylon*, and the *Chaldeans*, scaled the wals of *Jerusalem*, and wan it. 2 King. 25. 4. Jer 39. 2. & 52. 4. 7.

257.

The Tents of the Romans which were pitched between the *Womans* Towers, and the Tower *Psephina*. On this part, although inclosed, and fortified with a triple wall, *Titus* and the *Romans* assayled *Jerusalem*. For on this part onely the City was assailable. And albeit the other parts were compassed round about with one single wall onely; yet the same being very strong, and set upon stony and cragged rocks, and having also deep Valhes or Trenches impassable, were inexpugnable: Therefore they began to scale the first wall, which was the outermost and third wall of the City. After that they tooke in hand the second wall: And then the third wall of the City, which was also called the old wall. Next they took the Castle *Antonia*: And so the Temple, which was fortified like a Castle; and last of all they entred Mount *Sion*, of all the rest the most strong. At what time also the Christians (*Anno* 1099.) took this City in hand to win it, they began their enterprise on this part, among whom *Godfrey* of *Bullion* was the first that entred the wall, near unto the Gate of *Ephraim*, whose Souldiers following the assault like men, opened immediately the said Gate, and so wan the City. The which also the *Saracens* besieging on the same part, wan from the Christians. Ios. Bel. 2. 3 5, 6, 7, 8, 9, 10 & 7. Bel. 1. 2. 4. 9, 10. 15, 16. *Wil. Tyr. Bel. Iac. lib. 8. cap. 5. 18.*

258.

Ier.31.39. *The Hill Gareb*, the which was neer to *Jerusalem* on the North.

259.

Ioſ.6.Bel.13. *Erebinth*, was a little village on the North.

260.

Ioſ.6.Bel.2.4.7. *Gardens and Farms*, incloſed with wals and hedges; where *Titus* taking a view of the City was in danger.

261.

Ioſ.10.Ant.2,3 & 6.Bel.2.5,6. Euſeb.2.Hiſt. 12.Hier.Tom.1. Epiſt.23.ad Euſtoch. *The Sepulchre* of *Helene* Queen of the *Adiabens* (who victualled *Jerusalem* in the time of the Famine with wheat) which ſhe moſt ſumptuouſly builded with three pinnacles, about three furlongs diſtant from the City; Wherein ſhe was buried with her Son *Iſates*, which alſo was ſtanding in the time of *Euſebius* and *Hierom*.

262.

Ioſ.6.Bel.13. *The North Mountaine*, where *Pompey* pitched his Tents.

263.

Act.12.1.21.23 Ioſ.19.Ant.8.& 6.Bel.3.4. *The Monument* of *Herod Agrippa*, who for his intollerable pride being ſtricken by the Angel of the Lord, and conſumed of worms, dyed.

264.

Ioſ.11.Ant.8.& 2.Bel.24.& 6. Bel.3.4. *Sapha*, in Greek called *Scopos*, that is to ſay, A place of eſpial, ſcituate toward the North, diſtant from the City about 7 furlongs. It was ſo named, becauſe from thence, both the City and Temple might be ſeen. *Here *Jaddus* the chiefe Prieſt, and the reſt of the Prieſts, in their Prieſtly attire, and all the people clad in white garments, went forth to meet *Alexander* the Great, King of the *Macedonians*, when hee came with his Army to deſtroy *Jerusalem*; Whom when *Alexander* ſaw, by and by ſuppreſſing his fury, in humble ſort worſhipped the name of God, which ſhined in golden Letters in the *Reaſonable* (*or Breaſtplate of judgement*) of the high Prieſt, and gave reverence to the high Prieſt. Then entring into the City and Temple, he offered ſacrifice to God, and granted great priviledges unto the Jews.

*Or Jadua.

265.

Ioſ.6.Bel.4. & 7 *The Fruitful Wood*, which *Titus* cauſed to be cut down.

266.

Ioſ.6.Bel.4. *The Lake of Serpents*, which in old time was called *Bethara*.

The

267.

The Way, by which men went into *Samaria* and *Galilee*. Bro. vin. c.

268.

The Village neer to *Jerusalem*, whereof *Nehemiah* maketh mention. Neh. 3.

THese (*Christian Reader*) are the most notable and famous places of the City and Temple of *Jerusalem*. By the placing whereof, the scituation of the rest may easily bee knowne. Therefore if we have made a true Description, let the praise be given to God, the giver of all good gifts. But if otherwise there be any defect, impute that to my want of skill, and not to my ill will; who for that I was not able to give towards the furnishing of the Temple gold, silver or precious stones, have notwithstanding offered a little oyle to lighten the Church; trusting that the same will be acceptable, both to Christ, who allowed the two mites which the poor Widow offered; and also to those that be good Christians, whom it becommeth well to be like unto their Head, *JESUS CHRIST*.

[*Try all things. Hold fast that which is good*, 1 Thes. 5. 21. *Embrace what is sound, though somewhat is rotten. Embrace not the rotten, because much here is sound.* Jer. 23. 28, 29. *The Prophet, to whom is a dream, let him tell it as a dream; and he that hath my word, let him speak my word faithfully. What is the chaffe to the wheat, saith Jehovah? Is not my word like a fire, saith Jehovah? and like a hammer that breaketh the rock in peeces?*]

The

The names of the Authors out of whose Works and Travels this Description of *Jerusalem* is taken and made.

[The most of them were Romanists Superstitious: Yet as the Bee can gather Honey from some noysome flowers; So God and his people, can make good use of such Authors.]

Sect. 1. THe holy Bible, *of the Old and New Testament.*

2. Flav. Josephus, *a Priest of the* Jewes, *who flourishing in the seventieth year of Christ, exactly described the scituation, the forme, and the besieging of the City of* Jerusalem.

3. *Exemplars of the famous Doctor of the Church* Hierom, *as well Printed as written; Who lived in the year of Christ,* 380.

Sect. 4. James *of* Vitriac, *who travelled into the* * *Holy Land, and returning, was made Bishop of* Acon, *who wrote a book concerning the Holy Land, and the wonders which he saw there. He flourished in the year of our Lord,* 1231.

* Zach: 2. 12. Mat 4. 5. 2 Pet. 1. 18. Dan. 9. 16, 20.

Sect. 5. James Pantaleon, *a French-man, Patriarch of* Jerusalem, *his book concerning the Holy Land. Who was famous in the year of Christ,* 1247.

Sect. 6. *The exact Description of* Jerusalem, *and of the places of the Holy Land, made by* Brocardus *a Monk, published at* Basil *by* Hervage, *and at* Antwerp *by* Stelsius; *Who in the year of Christ* 1283. *after great search, and diligent survey of that City and Land, and the view of the ancient ruines thereof, described the same most carefully.*

Sect. 7. *The Description of* Jerusalem, *and of the holy places, by* John Mandeville *English-man, who finished his peregrinati-*

on

in the year of our Lord 1322. *and diligently described the same: Printed at* Antwerp *by* Nicol. Wouvet *in Anno* 1564.

Sect. 8. *A Table of the City* Jerusalem, *a very ancient description of all the Holy Land, portrayed* one hundred & fifty years *since, and more in parchment, which* John Huls *procured from the Library of the Colledge of* S. Hierom *at* Delph *in* Holland.

Sect. 9. *The Original of the City of* Jerusalem, *and of the Temple in the same, described by* Rodulph Langius, *Anno* 1476. *and Printed at* Colen, *Anno* 1517.

Sect. 10. *The Pilgrimage to* Jerusalem, *and to Mount* Sinai, *of* Bernard Breidenbach, *Dean of the Church of* Mentz, *which he accompanied with others moe, finished* Anno 1483. *and most diligently described the same: Adding thereunto a Portraiture of the most principal places of the Holy Land, and of his travel, which he caused a cunning Painter to make upon the view of every place, whom he had in his company for that purpose; Printed at* Mentz, *An.* 1486.

Sect. 11. *A Description of the voyage to* Jerusalem, *published in the year* 1520. *by M.* Gerard Kuynretorff *and others.*

Sect. 12. *A Delineation of the City of* Jerusalem, *which Mr.* John Scorrel, *with the help of a skilful Painter drew forth by the view of the eye, sitting on Mount* Olivet, 1521.

Sect. 13. *The Description of* Jerusalem, *and of the holy places, by* Joan. Heuterus, *Prior of* Delph, *which he set forth in An.* 1521.

Sect. 14. *The like Description was made by* Bartholmew *of* Saligniac *Knight, and Professor of both Laws,* 1523.

Sect. 15. *A Peregrination, with an exact Description of* Jerusalem, *and of the holy places made by* John Pasch *Doctor of Divinity; Printed at* Louane *in the year,* 1563.

Sect. 16. *The Histories of the Holy War, whereof there were three and twenty books; shewing how in the year* 1099. Jerusalem, *and the whole Land of promise, was recovered again by the Christians, and so possessed of them fourscore and foure years by* William *Archbishop of* Tyren, *Chancellor of* Jerusalem; *Printed at* Basil *in the year* 1564.

17. *Six Books of History concerning the Holy War; set forth by* John Herold; *Printed at* Basil *in the year* 1560.

18. *A Delineation, or Map of the City* Jerusalem, *and of the holy places of all the Land of* Palestine, *by* Herman Broculoo; *Printed at* Utrict *in the year* 1538.

19. Bonaventure *of* Mirica *his Description of* Jerusalem, *and of the holy places thereof, who made three voyages thither, and dwelt there a long time, in the years* 1538. *and* 39.

20 *The universal Cosmography of* Sebastian Munster.

21. *The Description of the City of* Jerusalem, *and of* Palestine, *by* Wolfgang Weyssenburch: *Printed in the year* 1542.

22. *A diligent Description of the places of the old and new Testament gathered out of many Authors; as out of* Ptolomy, Pliny, Pomponius Mela, Strabo, Herodotus, Hieron. Josephus, Egesippus, Stephanus, Raphael Volateran, Lyra, Bocas. *And out of the more later, as* James Ziegler, Wolfang, Wessyenburg, *and* Andrew Althamer, *men that herein have taken great pains; and Printed at* Paris.

23. *A Delineation and Description of the City* Jerusalem, *and of the Land of Promise, most exquisitly done by* Bonaventure Broccard, *in the year* 1544.

24. *A Description of* Jerusalem, *and of the places thereof, by Mr.* Gerard, Joan *of* Leiden, *in the year* 1556.

25. *A Map of the City of* Jerusalem, *and of the whole land of Promise, made by* Tilmannus Stella, *in the year* 1557. *and Printed at* Antwerp.

26. *A Topographical Description of the City of* Jerusalem, *by* Fabian Licinius *a* Venetian; *Printed at* Venice *in the yeare* 1560.

27. *A map of* Jerusalem *set forth by* Adam Reisaner, *exhibited to the Emperour* Ferdinando *in the year*, 1559.

28 *The way of* Calvary, *written in Latine, by* Laurence Surius.

29. *The way of the Crosse, from* Pilates *house to Mount* Calvary; *published by* Peter Calentine; *and Printed at* Lovane *in in the year*, 1561.

30. *The* Itinerary *of* John Godscalci *of* Delph, *which he finished in the year*, 1562.

17. *A*

31. *A description of* Jeruſalem, *and of the places thereabout by* Isbrand Godfrey, *which he finiſhed in the year*, 1563.

32. *The voyage of the noble Knight* Baptiſt van der Muelen *of* Mechlin, *who by word of mouth deſcribed unto me oftentimes* Jeruſalem, *and all the places thereof, which he ſurveyed in the year*, 1567.

33. *The Deſcription of the Old and new* Jeruſalem *made by* Peter Lackſtein, *and painted in a Map by* Chriſtian Sgrothen *in the year*, 1570.

34. *A Topographical delineation of the City of* Jeruſalem *made by* Antony de Angelis, *a* Minorite, *who dwelt a long time at* Jeruſalem, *ſet forth in the year* 1578.

35. *A very large Map of the City of* Jeruſalem, *and of all the Holy Land, drawn in Parchment with the hand of* Biton *a* French-man, *with lively colours, and beautified with gold, and deſcribed in the* French-tongue: *which Map* Michael Eyzinger *of* Auſtria, *a moſt diligent* Hiſtoriographer, *delivered unto me.*

THeſe are for the moſt part the chiefe Authors among them, which of ſet purpoſe have handled this Argument, and of whom I make ſpecial mention. I have uſed many, of whom I have nothing ſpoken: And to make mention of all ſuch Writers, which having another purpoſe, and yet given me matter to write of, were to make a tedious Catalogue.

A Table Alphabetical, whereby the Reader may finde the principal matters contained in this Book.

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Those things which the Gemmer by his Arte could not perfitely expresse in this Figure, shall finde forth, at large in the booke conformed as also many other pretie Inventions.
The Printe ... Cumme
LONDON ... 1606